The Congregational Quarterly

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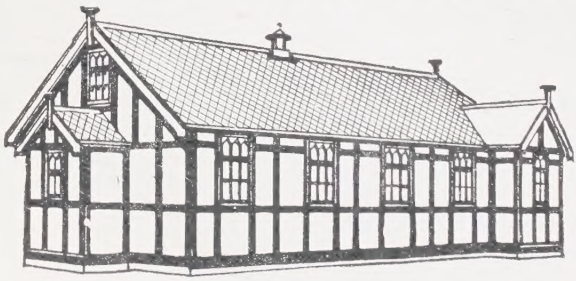

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The Congregational Quarterly

EDITORIAL.

WITH the death of the Earl of Oxford there passes one of the classic figures of English Liberalism. I have always felt a tinge of regret that he accepted a title, for plain "Mr. Asquith" exactly fitted the direct clear-headed Yorkshireman, while "the Earl of Oxford" sounded tawdry and out of keeping. Many tributes have been paid to Lord Oxford as statesman, scholar, orator, and man, and most of them have touched on his early connexion with Congregationalism. It is only in comparatively recent years that I have been brought into personal contact with him; one or two impressions may be welcome to readers. The first time we met he said, "I used to belong to your body in my youth," and he retained an interest in Nonconformity to the end, though he believed that in these latter days the Free Churches had become politically flabby. On one occasion I remember him developing at length the thesis that "all the religious bodies are suffering from the great men of the past generation." He asked many questions about President Coolidge and his connexion with Congregationalism, and about Free Church activities at the present day. I fear I must not pass on some of his opinions about living preachers, but his praise of Silvester Horne will please others as it pleased me. "Yes," he said, in answer to a remark about Horne, "he'd fire in his belly."

It was of the Nonconformist generation farther back than Horne's about which I heard Asquith talk most freely—possibly because I was busy on a book about Dr. Allon, whose ministry at Union Chapel, Islington, he used to attend. He was specially interested to see letters written by him to Dr. Allon in his Oxford days and subsequently: two of these letters have already appeared in THE CONGREGATIONAL QUARTERLY, and all will be printed in the volume, *Letters to a Victorian Editor*, which is almost ready for the press.

Asquith always spoke of Allon with affectionate regard; some of his *obiter dicta* concerning him I jotted down after our conversations: "Allon started right. He was born a Yorkshireman, like you and myself" (with a chuckle); "He was very kind to me when I was a young man"; "He did good work in the *British Quarterly*—he had a way of getting the best men to write."

In the seventies Asquith wrote and reviewed frequently for Allon in the *British Quarterly*, and he often spoke highly of that journal.

Another Nonconformist periodical of the time, the *Evangelical Magazine*, he described as "a dismal production—certainly it would be considered so to-day."

It is interesting to note that Asquith's style, and even his handwriting, varied little between 1874 and fifty years later. And his interest in life and letters was maintained to the end. On New Year's day I was glad to receive a letter written by Lady Oxford from his dictation sending good wishes and saying he was confined to his room, but was "busy reading," and harking back to the time when "Broadbent, an Etonian, beat me in the Ireland" and speaking of "writing for the *British Quarterly* in the seventies."

Time may bring men with more magic than Asquith and with more magnetic personalities. It will never bring men more clear and lucid in thought and speech, more upright and reliable in character, more generous to foes and more loyal to friends, more magnanimous in victory, more manly in defeat.

* * *

Meanwhile the Party to which Asquith gave his life still flounders in the discreditable morass of intrigue and disunion. It is one of the ironies of the present political situation that while there was never more Liberalism in the country, and while the best political thinking is being done by Liberals, the Liberal Party in Parliament is so woefully weak. The Report of the Liberal Industrial Inquiry, *Britain's Industrial Future* (Benn, 2s. 6d.) provides an armoury of facts and ideas on which all Parties will draw. No social reformer can afford to neglect this volume of over 500 pages, which, it is pleasant to note, is published at a price which makes it easily accessible. The Inquiry covered a large field; the analysis of the situation is searching and thorough, the diagnosis clear, and the remedies suggested deserving of careful consideration.

But Reports and Summer Schools will not win the electorate while the Party leaders still indulge in gibes and recriminations. From this point of view it is probably to be regretted that Lord Ashton won the Lancaster election for Liberalism; Mr. Lloyd George naturally seized the credit for the victory, and, believing his star was rising again, fired another round into his fellow Liberals. A strange feature of the situation is that the *Manchester Guardian*, which is still the best daily paper in the country, is so convinced that Mr. Lloyd George is indispensable to the future of Liberalism that it not only seemed willing to queer the pitch for the Liberal candidate at St. Ives, but also published the most grudging appreciation of Lord Oxford's life and work that came under our notice.

The great majority of Free Churchmen to-day are looking for a Party to express their views: they are not satisfied with any one of the three Parties at present open to them. What they desire is a

combination of the left wing of the Liberalism and the right wing of Labour. If those who were in at the old quarrels and who still feel the old bitterness would get out of the way and let a younger generation of forward-looking Radicals have a chance we believe there would be such a rush of moderate and Free Church opinion to them that the other two Parties would be swept aside. But we must confess that there are few signs that Liberal leaders will rise to the height that this sacrifice demands.

* * *

WANTED, a novelist who will do for the life of the Free Churches what Mr. John Galsworthy has done for the Forsytes. Is it not remarkable that this century has produced no writer possessed of the power to transfer the life and *ethos* of Nonconformity to the printed page? Mrs. Oliphant, whose centenary we celebrate this year, though she had, we believe, no first-hand knowledge of Dissenting churches, managed to depict the seamy side of their life in *Salem Chapel*, and Mark Rutherford's pellucid English did the same thing with a basis of personal experience. But in our day in this country there is not even an *Elmer Gantry*. Is it that the modern novelist thinks that the Free Churches do not count to-day, or that their life has not sufficient "red blood" to survive the process of turning it into ink and type? Is there not a woman who can do for Nonconformity what Miss Sheila Kaye-Smith is doing for Anglo-Catholicism, a man who will be to the Free Churches what Thomas Hardy was to Wessex or Trollope to Barsetshire?

* * *

THERE are no limits to the ingenuity of Dr. Rendel Harris, the Edgar Wallace of the theological world. Even if that ingenuity sometimes leads him astray, his conjectures are always worthy of examination: often they are fascinating in their interest, and occasionally as thrilling as any detective story. Dr. Harris has anthropological as well as linguistic and historical support for the way in which he continually discovers sources in Egypt and derives all manner of ceremonies, practices, and words from that hoary land. His latest "Woodbrooke" pamphlet, *St. Winefred* [Heffer, 1s.], is an excellent illustration of his thesis as of the strength and weakness of his methods. More important, however, is his *Eucharistic Origins* [Heffer, 3s.], a radical treatment of the evidence which makes much of the discussion about reservation more superficial than even the least sacramentarian of Free Churchmen is apt to consider it. After emphasizing the insufficient and contradictory nature of the evidence for the establishment of the Christian Eucharist by Jesus, and pointing out that Jesus, in the Gospels, never said "Do this in remembrance of me," Dr. Harris argues that Jesus did not say "This is my body" (*i.e.*, σῶμα)

but "This is *my* Soma" (*i.e.*, the juice of the Soma plant, the elixir of life, the giver of immortality). He then goes on to connect the words and deeds of Jesus at the Last Supper with the mysteries of Osiris, and even offers evidence to show that *Hoc est corpus meum* is directly transferred from Egyptian religion, the Egyptian priests actually explaining the name of the rising Nile as *Hoc est corpus*. It will be interesting to see what New Testament and other scholars have to say about this striking combination of evidence from many fields.

* * *

We heartily congratulate the National Free Church Council on its new President, though we are not sure whether the new President is equally to be congratulated. Prof. Peake has done so much for Biblical and theological learning that it is not without a measure of dismay that we view his acceptance of this office. No man in the Free Churches deserves the honour more than does Dr. Peake; but his conspicuous and unique services to the Church of Christ have been rendered under heavy physical disabilities, and we trust that the added strain of the President's duties will not prove a loss to the churches by diverting his time and strength from the tasks for which he is peculiarly fitted. The amount and the quality of work Dr. Peake has accomplished during the last thirty years are an inspiration and a challenge to all younger men. Most scholars would be satisfied if Peake's *Commentary* represented their life-work, but by its side are many distinct contributions to Old Testament theology. *The Holborn Review*, which has maintained a high level for so many years, is one man's job, but to its editorship Dr. Peake adds his University and College duties, his Chairmanship of the Council of the Rylands' Library, and many other services to his denomination and to sacred learning. He has revolutionized the Primitive Methodist ministry, but he has done far more than that; in the churches of every denomination, the views set out in the *Commentary* and in *The Bible, Its Origin, Significance, and Abiding Worth* (a volume which cannot be too warmly commended) are gradually securing acceptance, and with them comes inevitably a new power of appeal to the outsider.

The Congregational Quarterly owes a special debt to the new President of the Free Church Council. When its publication was decided upon, the willingness to help which has always marked Dr. Peake was at once evident, and it is largely to his wise counsel and generous assistance that any success which has come to our journal is due. We wish for Dr. Peake health and strength for his new duties, and joy and blessing in all his manifold labours.

* * *

Several times in the course of our reading this quarter we have met the charge that there is a great lack of candour in the modern

pulpit. We have an uneasy feeling that there is still a good deal of truth in this accusation although the situation is not so serious as once it was. Preachers are far more frank and outspoken on Biblical and theological subjects than ever before; there is nothing like so much reserve either in regard to doctrine or in regard to many aspects of the social application of the Gospel as there was a generation ago. What is more serious is that many of the vital problems of our modern life are almost entirely ignored in teaching from the pulpit. How many sermons, for example, have been heard on marriage during the last ten years. It is generally assumed that the conventional Christian teaching in regard to marriage is accepted on all sides, but people in the Church must recognize that even about an institution so fundamental there is a tremendous variety of opinion and an even greater variety of practice. Intelligent young persons are asking questions about marriage to-day such as their parents never asked, and are trying experiments of so hazardous a nature that those parents would be appalled if they knew what was going on; but apparently the pulpit is satisfied that youth should find guidance in such matters from the columns of the evening papers. It is only by facing up to the truly radical problems of modern life and giving all the help and counsel possible that the Church will again appeal to the masses of the people.

* * *

The interval that elapses between writing and appearance in print makes comment on controversial topics exceptionally difficult. Between now and our publication day there may have been developments in the Prayer Book discussions which will make any observations both out-of-date and absurd. It has been interesting to watch the behaviour of the bishops and Anglican clergy in the unexpected rebuff offered them by the House of Commons. It has been even more interesting to notice the reaction of Free Churchmen to a situation which has been a real test of the tenacity of their hold on vital principles.

We understand that when Liberal M.P.'s asked a group of Free Churchmen for advice before the debate on December 15th, they were counselled by one and another: (*a*) to vote for the Deposited Book; (*b*) to vote against the Deposited Book; (*c*) not to vote at all. As the Liberal Party in Parliament invariably divides into these three sections on every question, this advice meant they could carry on just as usual! Free Churchmen generally were divided into three groups. The first took the position stated by Sir John Simon in the debate; the agreement of the Anglican Church with the State implies that its Protestantism is a condition of its Establishment; the revision of the Prayer Book disturbs the Protestant basis of the Church; Parliament must keep the Church to its bond and therefore reject the measure.

That attitude is comprehensible and clear, and evidently commended itself to the House of Commons. Other Free Churchmen felt a conflict between their belief in freedom and their belief in Protestantism. Some held the claims of freedom were paramount, and were inclined to vote for the Deposited Book on the ground that a sister Church had signified, by its duly constituted authorities, that it desired the Book. Others took the contrary view: to them Protestantism was the crucial thing, and in the interests of Protestantism they held that it was right to use the power of the State to prevent a Church from worshipping according to its expressed desire, because that desire was clearly an approach to a Romanist doctrine of the Sacraments.

Is it possible to find a policy on which all Free Churchmen can agree? It is certainly disappointing to find some whose conception of freedom is so narrow that they go through life shouting: "We believe in freedom. You are all free, but you must do as we do." It reminds us of Queen Elizabeth's statement that she would interfere with no man's conscience and open no window to look into any man's heart, but all men must attend their parish churches to show they were true subjects. A Free Churchman who will let other Christians be free only on condition that they take his point of view has learnt nothing either from history or from experience. God Himself gives men freedom, even though they misuse it; some Nonconformists seem to think they know better than their Maker! We suggest that it is neither inconsistent nor impossible for Free Churchmen to say to the Church of England:

(1) "You see into what a humiliating position the State connexion brings you. Your prayers, your formularies, your rubrics, your doctrines, are all controlled by a secular authority. In the name of Christ, the Head of the Church, can that be right? Can anything make it right? Will you not, for His sake and the work's sake, at any sacrifice, cut yourself loose from the State at once?"

(2) "While we press with all our power the need for this severance nevertheless we will not, even now, do anything to withhold from you the freedom we claim for ourselves. Even though you want the advantages of a State connexion, yes, even though you have often used those advantages to our detriment, we cannot assist a secular authority to control the worship of any body of Christ's people. Therefore we cannot support the State in preventing you from worshipping as you desire, not even though much of what you propose is opposed to our strongest convictions, appearing to us retrograde and harmful, and tending to superstition. We hate as much as our fathers did all the follies and injustices of sacramentarianism, apostolic succession, and the assumption of priestly power; nevertheless, if you must worship in ways that suggest your belief in these, we cannot aid the State

to prevent you. We will argue with you, protest to the utmost of our strength against these things, and use all legitimate weapons of mind and spirit against beliefs and practices which we believe are not in the interests of the Kingdom of God, but we cannot take away your spiritual freedom (even though you yourselves seem to despise it)."

Would not such an attitude make a tremendous appeal to countless thousands of sincere men in the Church of England ? Would it not do more to bring about Disestablishment than any other step we could take at the moment ? Can we not trust those vital truths which lie at the basis of Protestantism to fight for themselves and win the victory ? If the Free Churches will abate nothing of their belief in absolute freedom they need not fear that Protestantism is in danger. It is axiomatic that when men receive freedom in one sphere they begin to desire it in others.

* * *

WHAT the House of Commons will do with the Re-Deposited Book he would be a bold man to prophesy. What the Church of England will do if the Book be again rejected no one can foresee. We wonder if the members of the Church Assembly have the remotest idea how many billions of miles from real life, with its struggles, sorrows, and sins, all their discussions have seemed to the man in the street, shop, and office, to the weaver, the typist, and the football fan. While Christians in every denomination are wasting their time on futile discussions the masses drift farther and farther away from the Church, while clamouring cries for help from all over the world are unheeded. We wish *World Dominion* would start an advertising campaign to bring before all Christians a summary of the facts disclosed by its world survey. Two recently published volumes in this series deal with East Africa (3s. 6d.) and Amazonia (5s.). In the latter we read :

" Among the vast majority of these tribes there is no mission work at all. Geographically, enormous territories have not even been visited by a messenger of the Gospel. Thus among the four-hundred tribes already mentioned, there are only nine Missions at work in this field. Thirty-seven foreign workers inclusive of wives represent these Missions among nine tribes. The number of converts is so small that they can almost be counted on the fingers. Only the most meagre efforts at teaching the Indians to read and write are being made. So far regular school work has been found difficult. The numerical decline which goes on among these tribes makes it hard to say that the situation will improve in the future. Unless it begins to improve immediately, it will hardly be possible for it to improve at all."

In the former we have such statistics as :

British Somaliland—Area 68,000 sq. m. Pop. 344,700. No Missionary Societies at work, no missionaries, no Protestant Christians.

French Somaliland—Area 5,790 sq. m. Pop. 208,000. No Missionary Societies at work, no missionaries, no Protestant Christains.

Abyssinia—Area 350,000 sq. m. Pop. 12,081,100 (approx.). Eight Societies at work, in twelve stations, with seventy-one missionaries and seventy-two native workers. The Abyssinian Church has 3,000,000 adherents ; there are 80,000 Jews, 3,000,000 Moslems, 6,000,000 Pagan, and 1,100 Protestant Christians.

Figures like these can be supplied from vast areas in many parts of the world. If the International Missionary Council, which meets at Jerusalem from March 24th to April 8th, can persuade Christians to turn their eyes from their controversies to the great world and its needs it will render the highest possible service to the Kingdom of God.

* * *

THE Congregationalism which is in Canon A. E. J. Rawlinson's blood will out. His plea for liberty in *Freedom Within the Church* (Longmans, 1s.), a sermon preached before the University of Cambridge, has the true Congregational ring. He urges that " the atmosphere of freedom is vital to truth ; and it is through freedom that the Church's mind moves." The Church must therefore tolerate the actions of individuals who depart from the usual and conventional modes of thought and worship, and must " preserve permanently within the Church . . . a margin of freedom." Dr. Rawlinson no doubt has his eyes on Anglo-Catholics who take the law into their own hands, but his thesis has a much wider application. Let him make the margin " wider still and wider."

Meanwhile the authorities of theological Colleges, Congregational and others, would do well to note a comment of Canon Rawlinson's :

> " That the Church of England at the present time ordains annually to its ministry a certain proportion of candidates who are ill-educated, badly equipped, and deficient in knowledge and in experience of the world, is a fact which the Examining Chaplains of few (if any) dioceses are in a position to deny. It is hard to reject candidates ; but a Church, nevertheless, which persists in ordaining candidates of the type indicated has no moral right to complain at a subsequent stage because its clergy are not always wise."

SEVERAL correspondents have written eulogizing Dean Inge's *Protestantism* in Benn's Sixpeny Library, and asking that we should give an article to the subject. We are glad to say that Dr. Selbie is to discuss some aspects of present-day Protestantism in our next issue. Dean Inge's little book is a masterly and suggestive summary, from some points of view ; it is at its weakest in the purely historical sections, and especially in those dealing with Nonconformity, where it is evident that the Dean has no first-hand knowledge. Anything further from the mark than the association of Whitgift, the "hammerer" of the Puritans, with Grindal as " in sympathy with Puritanism " we have not read for a long time. The Independents, who had as their *raison d'être* the belief that churches were not of " whole parishes, but rather of the worthiest," are said to have " wished each parish to be autonomous," while we have, for the nine-hundred and ninety-ninth time, the usual adjectives—" scurrilous " and the like—applied to the Marprelate Tracts, and the charges that under the Commonwealth Anglican clergy were " ejected, except in those parishes—a large number—where the endowment was too small to tempt the cupidity of the supporters of the Government." And surely, on reflection, Dr. Inge will be ashamed of the statement that " Puritanism, which with equal sincerity preached the sinfulness of self-indulgent expenditure, ended by producing the magnates of the great American Trusts." This is like blaming St. Paul's Cathedral for the " francs " scandal. It is a pity that such errors disfigure a very useful and timely little book.

* * *

WE are looking forward with great interest to the next number of THE CONGREGATIONAL QUARTERLY. Generally speaking, having read every word in it at least five times before the journal appears, we have no wish to peruse it in its final form. But the preparation of the next number will be in the hands of the Editorial Board, who have been good enough to divide the Editor's duties during his three months' absence in the United States. Will contributors and correspondents please note that all communications should be addressed The Editor, CONGREGATIONAL QUARTERLY, Memorial Hall, Farringdon Street, E.C.4, where they will receive immediate attention ? Letters addressed to the Editor's private address will, until June 30th, be subject to delay. Perhaps we might take this opportunity to remind correspondents that a 1½d. stamp does not carry any quantity of correspondence. THE CONGREGATIONAL QUARTERLY'S bill for understamped letters in 1927 was more than £3.

THE FACT OF CHRISTIAN UNITY.

I propose to consider three main points :

I. The difficulties of the movement towards Christian reunion.

II. Is there, beneath the divisions of Christendom, an underlying unity, and, if so, what is its nature ?

III. How can this existing unity be brought into fuller consciousness and made to work ?

I

The World Conference on Faith and Order, held at Lausanne in August last, is undoubtedly a landmark in the present movement towards the reunion of Christendom. That four or five hundred delegates, representing nearly all Christian bodies in the world except the Roman Catholic Church, could discuss with calmness and patience, for nearly three weeks, their agreements and their differences, is certainly a great step in advance. It should render possible further progress when the various Churches have had time to consider the reports of the Conference and to inform the Continuation Committee of their judgment concerning them.

At present, as is only too obvious, the Christian community is deeply divided, and that in three chief ways. First, there is the great separation, now nearly nine centuries old, of the eastern Orthodox from the western Catholic Church ; the division of the latter into Catholic and Protestant, at the time of the Reformation ; and the subsequent division of Protestants into almost numberless sects. Second, there is the fact that since the break-up of the Roman Empire and the division of Europe into nations each claiming sovereignty in in its own territory, the Churches themselves have become to a large extent nationalized, and tend to support their own Governments if these are involved in disputes with others. Thirdly, cutting across these vertical divisions there runs through most of the Churches a horizontal line of cleavage which, though it has rarely led to actual separation, is an important factor in the present situation : the difference between those Christians who for convenience may be described as traditionalists and modernists. The distinction is no doubt one of degree, but it cuts deep, and may prove a serious obstacle in the path towards corporate reunion. I suppose that few Christians who have given any thought to the matter now regard these divisions with satisfaction ; to many they cause, in the words of Dr. Gore, " a bitter sense of humiliation." I will only dwell for a moment on two of the reasons he gives[1] for this, taking many more for granted.

[1] Letter in *The Times*, July 21st, 1927.

(1) The Christian Church (using the word in an inclusive sense) ought to be able, with united voice and with some authority, to declare what is "the mind of Christ" on great moral questions as they arise, especially in regard to evils that involve the degradation of human personality on a large scale; as, *e.g.*, slavery, the trades in opium and alcohol, the State regulation of sexual vice, the exploitation of weaker races for financial profit, injustice in industrial relations, the spirit that leads to war of every kind, and so forth. At present such leadership is rendered almost impossible by our divisions. I do not suggest that, even if there were a united Church, agreement on all these subjects would be easy to secure; but if it were secured, on any burning question of the day, no statesman could ignore it.

(2) On the Mission Field many of the divisions of Christian people are felt to be an absurdity; there is no sense in training up Indians or Chinese or Japanese to belong to sects which to them have no meaning. An Indian bishop said at Lausanne: "Unity may be a desirable ideal in Europe; it is a necessity in India." It is in the Mission Field that the call for reunion is most insistent, and in places steps in that direction have been taken. Where Christian people all mean the same thing, as to a large extent Protestant missionaries do, a measure of union is not difficult to secure. But the cleavage in thought between traditionalists and modernists (even in the same Church) is in this field peculiarly perplexing and difficult: how, for example, is the Bible to be taught?

The prevailing idea of a reunited Christendom appears to be that of a Church expressing its Christian belief in the same formulæ, and organized throughout on the same system. The difficulties in the way of securing the necessary agreement on these matters of "Faith and Order" seem at present to be quite insuperable. Even the Conference at Lausanne appears to have been threatened at times with disruption when any considerable bodies, such as the Churches of eastern Europe, felt that their position was being compromised. In the matter of belief it is questionable whether any real advance can be made by devising skilful forms of words which are only acceptable because different sets of people interpret them in different ways. As regards organization, it seems impossible at present to unite those who insist on, and those who reject, episcopal ordination for the ministry. I see no way by which the great Roman Church can ever be expected to unite with others on such lines. For it the unity of Christians is a perfectly definite thing: the Church is identified by precise outward marks which all can see; those are members of it who accept its authority, profess belief in its creeds, and submit to its sacraments. It claims to have a monopoly of revealed, or "supernatural," truth. On such external lines as these it appears to me that union, even if it could be secured, would be too dearly bought.

The age in which we live is one of unexampled change and development; additions to our knowledge are shattering old frameworks of thought; institutions hoary with antiquity are threatened in all directions by new ways of life. Everything that can be shaken is in danger of going to pieces. It is surely not a time for attempting to stereotype either ideas or practices, but rather to give the fullest liberty to "prove all things," that we may "hold fast to that which is good." In Asia, especially, with its ferment of new life, it would seem very unwise to tie down developing life to forms and customs that have more or less suited the western world. It is now widely recognized that the true aim of Missions is to build up indigenous Churches, especially in countries where there is an advanced civilization—Churches that shall be free to develop on their own (and not necessarily on western) lines. If, as seems quite possible, such a native Church, say in India, wished to discontinue outward sacramental observances, should it be treated as schismatic, and excluded from the recognized Christian fold? If so, another cause of division would inevitably be added to racial and national animosities. The mere thought of its possibility seems to show that a reunion based on agreement on creeds and forms might well be a false start.

II

If then the difficulties in the way of corporate reunion on a large scale seem at present to be insuperable, and if the premature attempt to secure it would probably do more harm than good, we have to consider whether there may not be another way of approach. Might it not be possible to begin *from within* and work outwards, rather than in the reverse direction? Is there not, in spite of all our differences, an underlying unity of Christian experience and conviction that needs to be brought out into fuller consciousness and made to work? I am sure there is. To many Christians who are accustomed to meet those of different religious bodies on familiar and equal terms, its reality needs no proof; but two testimonies from very different sources may be quoted. William Penn, the Quaker, wrote in his *Fruits of Solitude:*

> "The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when Death has taken off the mask they will know one another, though the divers liveries they wear here makes them strangers."

He finds their unity in *a type of character* which is obviously drawn from the Sermon on the Mount, though it is implied that the lineaments of this character may be traced even where Christ is unknown.

More than two centuries later, in 1920, the Conference of Anglican bishops, which gathered at Lambeth from many parts of the world, issued an *Appeal to all Christian People*, in which (the passage is too

long to quote) they state explicitly that unity already exists. Whether the largeness of their conception of unity was maintained throughout the resolutions adopted by them I will consider presently. It is enough for my purpose now to note that the highest authorities of the Anglican Church have thus left it on record that in their judgment the unity of all Christians is a present reality and not a pious hope.

Assuming, then, that there is a unity among Christian people which is real, though it is not apparent and is often unconscious, we have next to ask wherein it consists. I do not think that a formal definition of unity should be sought after, any more than of Christianity itself. Important as clear thought is, terms exactly defined often represent pale abstractions from reality rather than full-blooded realities themselves. Real existences are not found sorted into bundles, tied up in red tape, and put away in separate pigeon-holes. They do, indeed, fall into classes; but the outlines of these are blurred, and their fringes often seem to fade indefinitely into one another. The Roman Church, as we have noted, has a perfectly clear definition of a Christian, and, along with this, of Christian unity. It is admirably precise, but (formally considered) it is purely external: a Christian is defined by certain outward marks, not by an inward disposition of the heart. The weakness of this is that it seems to have no basis in the recorded teaching of the Founder of Christianity, where a "blessed" or Christian person is spoken of as pure in heart, meek, merciful, hungering after righteousness, animated by love to God and men. The view of the Anglican bishops was less external and definite. The keynote of their report is fellowship, which involves contact, goodwill, and mutual service between different branches of the Church. They claim for themselves no monopoly of truth, but recognize that they can learn from others. "We do not ask that any one communion should consent to be absorbed in another."[1] They see a vision of a "Church, genuinely Catholic, loyal to all Truth, gathering into its fellowship all who 'profess and call themselves Christians'."[2] This, however, they can only think of as a "visible" Church, bound together, as in the Roman Communion, by external bonds of belief and sacrament. "Membership in the universal Church of Christ" is still to be confined to "those who believe in our Lord Jesus Christ and have been baptized into the name of the Holy Trinity"[3]; and it must have as its marks whole-hearted acceptance of the Holy Scriptures and the Nicene and the Apostles' Creeds, the sacraments of Baptism and the Holy Communion, and a divinely and humanly authorized ministry. It appears to be assumed that all who "profess and call themselves Christians" will find no difficulty in such acceptance—an assumption unwarranted in face of many obvious facts of present-day life. The unity assumed as existing, which at first seemed to be purely inward and spiritual, is, after all, dependent on external

[1] *Report of Lambeth Conference*, 1920, p. 29. [2] *Ibid*, p. 27. [3] *Ibid*, p. 26.

conditions. Here, as perhaps in some other matters, the Anglican position would seem to be a compromise, unresolved in thought, between principles that differ fundamentally. Quite other was the standpoint of William Penn, for whom the true Church was not a "visible" or organized society at all, but the sum total of all true followers of Christ, who are known as such to God only.

Consideration of Penn's position, which makes the principle of Christian unity wholly inward and ethical, I will defer till one or two other lines of approach to the question have been tried. One of these is through Psychology—the attempt to discover what it is in the minds of a group of people that produces in them a feeling of oneness with each other, of belonging to a whole.[1] This has been investigated with some care by Prof. McDougall in his book *The Group Mind*, which is mainly directed to the study of national mind and character. He shows that, whether or not there is such a thing as a collective consciousness, "a society has a mental life which is not the mere sum of the mental lives of its units existing as independent units," and whose nature could not be deduced even from a complete knowledge of the units as such. But this collective mental life is of many degrees of intensity, according to the extent to which the persons who compose the group have behind them common experience, common traditions, a common purpose, and a highly organized group life. It varies from the very superficial and transient unity of a crowd roused for a moment by a mob orator into a common passion, to the deep and powerful bond that unites the soldiers of a regiment who may have passed through tragic experiences together, who are strongly organized for effecting a common purpose, and are moved by desire to maintain the reputation of the regiment, and perhaps also by passionate attachment to a great leader. The unity of an army of slaves or mercenaries is largely superficial, being imposed upon it by external force; that of a patriot army is inherent and vital, being the outcome of an idea, a purpose, and an enthusiasm felt (in varying degrees perhaps) by the units that compose it. McDougall does not extend his survey into the religious sphere, but his psychological treatment of the subject shows that the consciousness of unity *varies indefinitely in degree*, and allows us to infer that, for its higher manifestation in religious life, something more is needed than the largely external bond which the Catholic Church supplies with its creeds and forms; as also something more in the way of common experience and tradition, and of organized life, than is provided by the common ethical purpose which Penn appears to have thought sufficient for Christian unity. The thought of varying degrees of unity is helpful for our purpose: we may, *e.g.*, have a deeper feeling of unity with

[1] From Penn's point of view this question hardly arises, for like-minded people, scattered all over the world and knowing little or nothing of each other, do not form a group at all.

people of our own branch of the Church than with others ; orthodox Christians with those of other orthodox branches than with Unitarians or Jews ; all these with one another than with Hindus or Buddhists, and so on.

We may, perhaps, say that at its lowest the unity of all Christians rests upon a reverence felt by all for the character, and loyalty to the person, of Jesus Christ, which involves some acceptance of His way of life as a standard ; there is the sense of a common loyalty, and a common call to follow in the path of discipleship. But the consciousness of oneness in the early Church was more than this. " The multitude of them that believed were of one heart and soul " (*Acts* 4^{32}) ; after Pentecost especially they felt themselves united by a common experience, not only of the Friend and Teacher whose bodily presence was now a memory, but of His living though unseen presence with them as Guide and Inspirer. " The fellowship " became the most appropriate name by which the followers of Jesus could call themselves (*Acts* 2^{42}).

In the nature of things such intense consciousness of a group life belongs to the beginnings of a movement. It can hardly persist in the same degree when the movement expands, and when multitudes have joined it who have not personal knowledge of one another. But if we search the higher ranges of Christian thought preserved for us in the New Testament, we shall find the unity of all Christians spoken of in terms that imply more than loyalty to one Leader, and more than a common ethical standard : terms that we can only describe as mystical. In *Rom.* 12^{4ff} Paul writes of the many members of the Christian Church as " one body in Christ, and severally members one of another." The thought is expanded in 1 *Cor.* 12, and also in the (possibly sub-Pauline) letter to the " Ephesians," (4^{4ff}), where the idea of the Church as a whole receives more emphasis than in any other of the Pauline letters. In every case the main purpose of the writer was not speculative but practical—to lay a firm basis of appeal for the mutual services of love and humility which Christians ought to render to one another, proving their unity by deeds. The Church is compared to an organized body, of which individual Christians are the " members " or organs, each with its differentiated function to perform for maintaining the life of the whole. The power to discharge such functions is a " gift " (*charisma*) which each member has received from God, or Christ, or the Spirit—Paul uses all three terms with no perceptible difference of meaning. It is clear that the whole figure has developed itself out of his master-thought of the inner union of the believer with Christ which informs all his theology. Christians are one with each other because they are all mystically united to Christ, and are therefore organs of His Spirit. An essentially similar figure is used in *John* 15—that of the Vine and the branches. So long as they are in living union the sap flows through them and they

can "bear fruit"; if broken off they perish. Viewed in this way, Christian unity is more than ethical; it is mystical and immanental —mystical in that the apparent separation of the human from the Divine is overcome in experience and in thought; immanental in so far as a superhuman life is held to manifest itself in the lives of believers and to make them one. It is this mystical unity, and not external union, that is alluded to in *John* 17[21], "that they may all be one." But, though the ethical element is transcended, it is always involved and always essential. The "Spirit" that animates the body is the Spirit of Christ, and reproduces in each believer a measure of the same relation to God and men as that in which Jesus Himself lived and worked and taught. It is the spirit of self-dedication to God and of self-forgetting love to men. It is the gift of God; but man must appropriate it and make it his own by responding with his whole nature to God's offer of Himself. This is the Pauline "faith," the "believing" or "receiving" of the fourth Gospel; it is something far deeper and more penetrating than any intellectual acceptance of a doctrine concerning Christ.

In the Pauline and Johannine thought, therefore, the condition under which the Christian experiences unity with God and with his fellow believers is inward, not external. What place in the experience this thought attributes to the sacraments is much disputed. Paul twice mentions baptism in this connexion. "In one Spirit were we all baptized into one body."[1] "There is one body and one Spirit; one Lord, one faith, one baptism."[2] Of the Lord's Supper he writes: "We who are many are one bread, one body; for we all partake of the one bread."[3] It seems clear to me that he is thinking of these ceremonies not as the *condition* of receiving and retaining the common gift of the Spirit, but rather as an outward *expression* of such reception. He found the ceremonies in use in the Church, and did his best to fill them with spiritual and ethical meaning—perhaps thereby heightening the general sense of their importance, and opening the way for later sacramentarian developments. However this may be, it is remarkable that the Johannine writer who followed him a generation later, when such development (as we see from the letters of Ignatius) was already on the way, while he has much to say about Christian unity, never once mentions either sacrament in this connexion. There are, of course, the allusions to "water" in the conversation with Nicodemus in *John* 3 (though the genuineness of the word "water" is doubted by some scholars of repute), and to "eating the flesh of the Son of Man" in the sixth chapter. The latter passage should certainly be read in the light of the caution which closely accompanies it: "It is the spirit that quickeneth, the flesh profiteth nothing." It appears to me quite certain that the writer is not enforcing the need of an outward ceremony, but is using the general practice

[1] 1 Cor. 12[13]. [2] Eph. 4[4,5]. [3] 1 Cor. 10[17].

of the Church as a symbol of the spiritual "feeding" on Christ which is necessary to maintain the Divine life in the soul.

The New Testament, then, in the highest reaches of thought there presented, makes the unity of Christians depend on the one Divine Life which is reproducing in them (in measure) the character and disposition of Jesus Christ and His perfect harmony with God. "The glory which Thou hast given me I have given unto them, that they may be one, even as we are one."[1] A sight of this inward principle of unity was recovered by some of the early Quakers, as by Penn and the saintly Isaac Penington. About 1660, a year or two after he had joined the Quakers, Penington wrote a dignified remonstrance to the Government of Massachusetts, which had just put to death two Quakers for disobeying a decree of banishment. To this he appended a lengthy note on authority and unity in the Church, in which he pressed home the thought that the source of both is the one Spirit, the living presence of Christ Himself:

> "Here is the true unity in the Spirit, in the inward life, and not in an outward uniformity. . . . How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, everyone learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances to their Master, to whom they are to give account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but that I feel the same spirit and life in him."[2]

The Quakers believed that, as the Spirit is the source of authority in the Church, it can be trusted to preserve order and edification and unity without elaborate human safeguards; and the leaders made the attempt, as circumstances showed the need, to build up a very simple organization which should give free play to the life of the Spirit in the individual, while checking the latter's possible vagaries by the collective judgment of the body. I only cite the experience of the Quakers for what it is worth as evidence that a Christian society can survive in unity, and bear some fruit, without the safeguards of creed and form and a clerical order—if only it is prepared, like the early Church, to take the risk of trusting that the Spirit will, if wholeheartedly followed, lead the members into harmony and not into discord; and if its main endeavours are directed to maintaining and developing the spiritual gifts of all its members.

What bearing has this brief and very imperfect study of some of the facts and intuitions of early Christianity, and of one attempt to revive it in later times, on the problem of Christian unity to-day?

[1] John 17[22].

[2] *Works* (1784 Edition), Vol. I, p. 444.

Our conditions differ vastly from those of the first century. The enthusiasm that accompanies a new religious movement does not last —human nature being what it is, a "loss of the first love" is almost inevitable. The new order gradually takes its place among the accepted conditions of life; from being fresh, heterodox, and persecuted, it becomes respectable and conventional; mixed motives for belonging to it enter in; it becomes easy to be a Christian in name without being a Christian at heart. The intense consciousness of fellowship and unity among the members of the body dies away; it becomes impossible, without special insight, to distinguish who is, and who is not, really indwelt by the Spirit. New methods for preserving order and unity seem to be imperatively required. A rigid organization springs up as consciousness of personal inspiration dies down; and the idea that it was designed by the Founder gives it authority. In time it becomes oppressive; and new movements of liberation, started usually by someone who has recovered a measure of the original inspiration, pass through stages similar to those just described. Hence many of our divisions. Are they inevitable? It appears to me they are inevitable, and even beneficial, unless the Church can find a method of preserving order and unity better than that which is provided by material safeguards. Has she ever, since the first century, tried the method of doing her utmost to preserve and develop the spiritual gifts of all her members, including the training of their mental powers; to teach them to "live by the Spirit" and, led by the Spirit, to "walk in line"? There is, I believe, in normal Christian souls what the late Mr. Clutton-Brock called "scent for truth" (in Johannine language, an "anointing") which will, in spite of temporary vagaries, teach them eventually what presentations of Christianity do, and what do not, minister to their spiritual life. And, if this is duly cultivated in all the members of the Church, I believe that outward forms and creeds can be safely relegated to a secondary place. The Christian soul will always, I am sure, respond to the appeal for loyalty to Jesus Christ and to His way of love. If this is kept to the front, as Canon Streeter says, "Christian unity will settle itself as truth and love prevail, for it is not truth that keeps us apart but error and pride and hate."[1] The Real Presence of Christ in His Church and in its individual members is the true *articulus stantis aut cadentis ecclesiae.*

But how, on modernist principles, are we to be assured that this is a reality and not a dream? The physical resurrection of Jesus is questioned, like everything else; the doubt arises whether the Pentecostal experience was more than a wave of temporary emotional excitement; psychological analysis seems to sweep away from such experience all objective reality by the terrible word auto-suggestion. Are there not many who sincerely wish to be loyal to Jesus Christ, whose

[1] *Restatement and Reunion*, p. 81.

lives manifest in large measure the fruits of the Spirit, but who, while aware of some inward communion with God, cannot possibly assert that they can identify the Object of their communion as Jesus Christ? Unless His real presence is guaranteed by some absolute authority, and brought within the domain of sense experience by sacramental worship under an authoritative ministry ordained by Himself, how can we be sure of it? I suggest that the answer to this question is *the Church itself*, as the community of all faithful and loyal souls who are sincerely striving to live together as His followers and to carry forward in the world His work of bringing in the Kingdom of God. In the Church we have an authority, which comes to us, as someone has finely said, along the broad stream of common Christian experience, and not through the thin trickle of a line of bishops. Even though that experience is not in some cases fully aware of itself as Christian, it may, like our very faith in God, reach fuller verification in consciousness by being taken and acted on as if it were true. On this view the unity of the Church resides in the One Life which animates all sincere and humble disciples of Jesus.

III

What, then, would seem to be the most hopeful lines of approach to reunion? Not, I think, the attempt to elaborate a formal creed and a method of Church government which may be acceptable to all sections. This may be possible in the case of Communions that are very close to one another, like the various bodies of Presbyterians or Methodists; but the endeavour to unite the whole Church on such an external basis seems to me, for reasons already given, bound to fail. It is largely on these very rocks that the ship has struck and broken up; and to put them in the foreground can only accentuate division.

But meetings for the free and frank discussion of religious questions are certainly of the greatest value and importance, that we may get to know one another better, and reach an understanding of other points of view than our own. In this way we learn how much we have in common with many from whom we have imagined ourselves divided. I could wish that such meetings were common among Christians of different bodies in every town and village—as I believe they would be if we were really keen on reunion of the right kind. The Student Christian Movement is doing a great work for unity on these lines. Again, the genuine search for truth, especially in the sphere of Biblical and religious history, draws us together—for, however partial our views of truth may be, Truth itself is one, and those who pursue it in a religious—that is, a truly humble—spirit find themselves largely in agreement. The more we can read one another's books, and not only those written from our own standpoint—read with a genuine desire to learn—the more it will make for unity.

Further, a great deal of common work for social and moral ends, in our different localities, can be and should be done. This is one of the easiest ways not only of commending Christianity to the world, but of getting to know one another better. But so far as I know there are few places in which it is widely used; we all imagine ourselves to be too busy with the concerns of our own body. Years ago a Ministers' Fraternal in a northern city had before it the sad condition of the tramway employees, who were grievously underpaid and overworked, the Company being in financial straits. The ministers came to an almost unanimous conclusion that, if the injustice could not be remedied under private management, the tramways should be taken over by the city corporation, and they made their judgment known. Partly owing to their action this step was soon afterwards taken, with excellent results. At Bristol the Churches have taken joint action in the matter of slums. In the United States a Federal Council of Christian Churches has been formed, which enables the Churches that join it to speak with a more or less united voice on moral questions. Such Federation, which leaves each Church at liberty to take its own course on ecclesiastical matters, seems an essential preliminary to closer union. A still wider step has been taken by the World Alliance for the Promotion of International Friendship through the Churches, which includes representatives of nearly all the Churches, Protestant and Orthodox, in Europe and America, the Roman Catholic Church still standing aloof. It has done and is doing admirable work for peace by bringing Christian people of different countries and creeds together in the spirit of friendship. The Secretary, Sir Willoughby Dickinson, states[1] that "the Alliance has in many cases furnished a rallying point round which religious communities have come together who never before had communication of any kind with one another. There are at least half a dozen countries in Europe where the committee-room of the World Alliance is the only place in which members of the various Evangelical Churches find it possible to confer. This feature of the work is still more noticeable in those lands where the Eastern Church is predominant." The Copec Conference at Birmingham, and the International Conference on Life and Work at Stockholm in 1925, should be mentioned in this connexion.

Action such as this can be taken now, without waiting for corporate reunion; and (as I have said) it seems to me an essential preliminary thereto—essential also if any fresh consciousness of the underlying unity is not to evaporate. There are many dangers in attempting to follow the Church of Rome in striving after uniformity of creed and practice. A premature effort to form a united Church of all those who hold a certain creed and practise certain rites would exclude some who, while unable to accept those conditions, feel themselves to be Christians and are visibly bearing some of the "fruits of

[1] *Hibbert Journal*, April, 1927.

the Spirit." Such exclusion from the Church of Christ would surely be a step in the wrong direction. The only safe course towards a real reunion is to develop into clear consciousness the underlying unity which already exists, to bring it to bear fruit in service for humanity, and to leave matters of creed and organization until the way is much clearer than it is at present.

I will close with some words of Bishop Charles H. Brent, President of the Lausanne Conference :

> "Unity begins in an inner attitude of mind and soul, which ultimately mounts into the formation of a new character or disposition. Without this, organization will be as temporary scaffolding, and vocal creeds as a rope of sand."[1]

EDWARD GRUBB.

[1] *Christian Union Quarterly*, October, 1927, p. 116.

A PLEA FOR A NEW REALISM IN CHRISTOLOGY.

THE impact of the personality of Jesus on men and women is rightly stressed as the vitalizing thing in the Christian religion. Religion means a relationship with God: Christian religion means that kind of relationship which is galvanized into being by contact with the personality of Jesus. It seems vital to any modern evangelism that we should display a clear realism in deciding exactly what it was (and is) in the personality of Jesus that possessed (and possesses) this vitalizing power.

The question is pointedly raised by Prof. C. H. Dodd's paper at the Oxford Conference,[1] in which he holds that the Fourth Gospel is an attempt to give adequate expression to the " awesome " impression that Jesus created upon those who knew Him.

That such an impression was produced upon certain of His contemporaries there can be no reasonable doubt. That some such impression is still produced upon us is equally certain. But, accepting the position indicated in Prof. Dodd's paper, it seems necessary to go on to ask that we should examine as closely as possible the direction in which this is going to point us. It must inevitably have a marked bearing on our Christology. There is plainly to be seen in this emphasis (which, so far as one can judge, has been a welcome one) a swing of the pendulum away from the rather hard and rationalistic picture of Jesus that has been given us by the more thorough-going exponents of the " historical " position. Such a reaction was bound to come. Few of us were ever comfortable with the more extreme presentations of the historical Jesus, and our discomfort was surely reasonable. Something seemed to have been left out.

And now comes the inevitable reaction, with Otto paving the way. One's only concern is lest this reaction should be merely reactionary, lest we should brush aside with a feeling of relief the incubus of historical fact, and take refuge again in an impulsive and emotional acclaim of this " awesome " element in the personality of Jesus as the proof of that Divinity which had seemed endangered by historical criticism. If we are to return to this more or less mystical emphasis, is it not doubly necessary that we should clarify our minds all the more ruthlessly, and try to define what we do and do not mean ? If we are simply thrown back upon the categories of Peter or Paul or John in a mood of mere relief, we shall fail to find a basis for our evangelism adequate to the needs of our time.

That Jesus made a profound impression upon the minds of His first followers goes without saying. That impression is vividly expressed in the Synoptic Gospels hardly less than in the Fourth Gospel. What

[1] THE CONGREGATIONAL QUARTERLY, October, 1927.

impression do we receive to-day when we read *Mark* through at a sitting? It is the impression of a more than human person who can work miracles because He is more than human. The Synoptic writers lived in a world of gods and demi-gods; it seems extremely dubious whether even the Jews of Palestine were able to dissociate themselves from the prevailing atmosphere of the world in which they lived. They certainly lived in a mental atmosphere in which demons and angels and such superhuman beings were commonplaces. The first disciples were not philosophers or theologians, and they must have used the categories of thought that came most readily to them. And the impression left upon one from a reading of the Synoptic Gospels is that their minds were filled with a mixture of ideas such as were afloat in the world of their day. Obstinately Jewish though the Jew might be, he could no more prevent his ideas being coloured by Greek and Roman and Persian and Babylonian ideas than a pool can repel the springs that feed it.

It seems, therefore, not only fair but necessary to point out that to the first disciples Jesus was a superhuman person, and (as the Rationalist Press would remind us) we have to accept that description as against a background of gods and demi-gods, angels, demons, and magic.

Paul and the Fourth Evangelist translate this description of the person of Jesus into wider and more scholarly terms. But the description is not essentially different. Jesus remains a superhuman person, walking the earth for a time, and then returning whence He came.

This is the definite impression which would be left upon anyone coming to the Gospels to-day with a fresh and inquiring mind. This is the definite picture that is given us. Is it a true picture, to be accepted to-day as it stands? That is the question that ought to be faced, and a clear answer given. If it is not a true picture then we ought to say so, and explain the reason in plain terms. To hedge and avoid an answer is to do serious disservice to the cause of true religion, which is the cause of Christ.

Now if a renewed emphasis upon the "awesome" side of the personality of Jesus is simply going to take us back to such a picture as that—a picture seriously distorted for us by its mythological atmosphere—and to an insistence on an undefined Divinity of Christ, which in an undefined manner sets Him apart from all other men, then it is difficult to see how it can be other than reactionary. Even to take refuge in the phrase which we commonly use, "the Risen Lord," may be, and probably is, a hindrance to the kind of realism we need. It is one of those easy phrases which may lead us into a mental *cul-de-sac*.

Something in Jesus produced an impression of "awe." The more exact analysis and description of that "something" is what is urgently needed. The Anglo-Catholic may well be content to leave the matter where it stands. But the Free Churchman ought to carry it a step

further. If he does not he is betraying in this direction exactly the same attitude of mind that he condemns in the Catholic attitude towards sacraments. But, provided that we guard ourselves warily against the tyranny of a word and do not let it become a "Shut, Sesame" against further analysis, this emphasis on "awesomeness" may well be valuable in giving us a new insight, not only into the Christological question, but also into the act of worship as (to use A. N. Whitehead's phrase) "an adventure of the spirit, a flight after the unattainable"; and this may well have a very healthy reaction on the atmosphere of our public worship.

Moreover, a new appreciation of this "awesome" element in religion, and particularly in worship, may do more than many conferences to bring us nearer to understanding the Catholic mind, particularly on the question of sacraments. At present the Free Churchman is unable to understand the Catholic attitude towards the sacraments, and yet he often feels that the Catholic Sacrament of Holy Communion holds an element of awe that he would gladly find in his own observance, and too often misses. If we can recapture the Catholic atmosphere in this and other acts of worship, while pushing a vigorous rationalism as far as it will take us, and retaining our characteristic emphasis on moral values, it seems possible that we may win through to a form of religion and worship which will meet the human need more adequately than ever before.

But the crucial thing, for which one would insistently plead, is a new realism in dealing with this central matter of the personality of Jesus —a *new* realism, not the old cut-and-dried realism of the extreme "historical" school, but a more human kind of realism. One cannot resist the impression that in our preaching and teaching about Jesus there is far too much loose romanticism on this very question of the "divinity" of Jesus. We assume and we teach that He was somehow different from other people, that He was "divine" But we ought to be reaching a greater accuracy of expression in explaining what we mean. Those who emphasize the "social gospel" have popularized that gospel by asking in novels and plays, "What would Jesus do if He came to London or Chicago?" Is it not equally necessary that we should ask ourselves, "What should I think of Jesus if I could find myself back in the first century, among the crowd on a certain day in Jerusalem?" or even, "What should I think of Him if He were to come to my home in modern guise?"—questions, some will think, more striking than useful, and impossible of an adequate answer. But the point at issue is that such thinking would be a very useful exercise in realism. Would He, as Schweitzer says, be to us a stranger? Or would there, beyond the strangeness, be something perennial that holds us? And if there is this "something perennial," what is it? Such questions as these might deliver us from that false romanticism which is preventing us from coming to grips with the questions that ought

to be our main concern, namely: "What exactly is it about Jesus that makes Him the most vitalizing factor in religion? What is it that He does for us? What do we expect Him to do for other people?"

It does not help us to say that there was something "awesome" about Jesus, if that statement is simply going to tempt us to say that orthodoxy has been right all the time, and we need not bother our heads further. On the contrary we ought to accept this new emphasis as a challenge to us to try to define more closely wherein lies the value of Jesus to us men and women faced with a baffling universe and equally baffling personal problems of character.

Having thus stated the problem, it seems unfair to leave it without attempting to indicate a line of approach to a solution, if only as a basis for criticism. The following propositions seem relevant:

(a) We do, as a matter of fact, form certain intuitive judgments of value in regard to the personality of Jesus, which even carry us into regions where awe is our reaction. Here is life of a quality that arrests us as belonging almost to another scale of life from ours. And yet it wakes an answering note in us.

(b) Life is a profounder thing, with deeper relations and wider scope than we readily realize. It is of this wider scope and sweep of life's possibilities that Jesus makes us aware. As it is expressed by Clutton-Brock (perhaps a better guide to a modern theology than more systematic theologians): "We can imagine a worldly man listening to Christ as the master of a strange new art worth learning. And it seems so easy: he does not strive nor cry over it. . . . He is himself a man of the world, and something more, the man of another world, one who has not even refused the Kingdom of this world, but has transcended it."

(c) Our knowledge of the process of evolution, and the growth of the spiritual kingdom of man as he has progressed, ought to make it easy for us to picture life as capable of growth into wider spiritual values.

(d) Our intuition of such values in Jesus is not the experience of every man, any more than the appreciation of beauty in art is within the capacity of every man. But the experience of every Christian community, as well as the growth of such values in our (as yet) semi-Christian civilization, is the proof that this intuition is not a private and personal illusion.

(e) Such critics of religion as Bertrand Russell point out possible flaws in the consistency of the character or conduct of Jesus. Although we have and perhaps can have no conclusive answer from the appeal to history, this will not matter. For we can show that there is that in Him (whether or not He sometimes fell short of it) which opens a door, and that door can never again be shut. His influence over us will not be less. We do not love our friend less because he is not perfect, nor do we owe him less. By insisting on Jesus's "perfection" (a term that can have only a relative meaning as applied to human nature)

we have gone far towards lessening His force as a great human personality Who, by a brave human life, trusting the thrust of His own mind, has given the world a new contact with God, and a new possibility of life.

(f) Those elements in the personality of Jesus which are of permanent religious value must be shown to be objectively real, apart from their manifestation in the Biblical record. It must be shown, moreover, that these values belong to the life of humanity, and not simply to the life of the Church. It is only as we become overwhelmingly convinced of the objective reality of these values that our worship will regain that "warmth and fullness" which Heiler claims for the Catholic Sacrament of Holy Communion.

In conclusion, one would reiterate that a bolder and more realistic handling of this central question is overdue. These tentative suggestions are put forward merely as a challenge to those who are better able to deal with the problem. The cause of true religion never yet lost anything by plain speaking, and on this question a more down-right statement is demanded by the needs of the time. We ought by this time to have got beyond the dilemma of "Trinitarian or Unitarian." The time is ripe for the popularizing of a new theology which pushes beyond those threadbare categories. The Victorian era was one of violent intellectual upheaval; but ours seems to be the beginning of a period of integration and construction. Yet we are still clinging to traditional phrases with a vehemence that is no indication of living faith. Congregationalism, which ought to be in the forefront of movements to recreate religious faith, gives the impression of being as a whole surprisingly conservative. Do we exist as a denomination to be a stronghold of conservatism? Is that our distinctive witness?

Do we, as H. R. L. Sheppard tells us, underestimate the demand for the note of realism in our teaching and preaching? Recently a man of seventy, who has spent his life in the service of Congregationalism, was heard to remark, "I am glad that I have lived long enough to come to a time when there are churches to which one can go and accept what one hears without an over-load of mental reservations." Such a remark plainly shows that we are emerging into a time of construction, and it is a time in which the modern mind responds clearly and eagerly to the note of realism. When the man in the pews feels that the man in the pulpit is in a seeking frame of mind, is grappling with life, and trying to wrest its highest values out of it, he will listen. At least that is surely true of the type to which a vigorous Congregationalism is likely to appeal. But we shall not make the contribution we ought to make to the advance of religion unless in Christology as in other matters we more resolutely shake ourselves free from conventional ways of thinking which are rooted in tradition rather than in life and experience.

KENNETH A. SAUNDERS.

NEVER SO MAD A LADY.

In the *Life of Archbishop Laud*—written by Dr. Heylin at the close of the seventeenth century—there is a curious account of the trial of a "Cunning Woman," who, in the year 1634, predicted the death of the Primate in the following November.

> "This woman," says Heylin, was "so mad that she fancied the spirit of the Prophet Daniel to have been infused into her body, & this she grounded on an anagram made of her name, *viz.*, Eleanor Davies, reveal O Daniel, & though it had too much by an L & too little by an S yet she found Daniel and Reveal in it, & that served her turn. Much pains was taken by the Court to dispossess her of this spirit, but all would not do, till Lamb, the Dean of the Arches, shot her through & through with an arrow borrowed from her own quiver; for whilst the Bishops & Divines were reasoning the point with her out of Holy Scripture, he took a pen into his hand & at last hit upon this excellent anagram, *viz.*, Dame Eleanor Davies, *Never so mad a Lady*, which having proved to be true by the rules of Art, 'Madam,' said he, 'I see you build much on anagrams, & I have found out one which I hope will fit you,' & this said & reading it aloud, he put it into her hands in writing, which happy fancy brought that grave Court into such a laughter & the poor woman thereupon into such a confusion, that afterward she either grew wiser or was less regarded."

This account is guilty of two errors: Heylin cannot have acquainted himself with the subsequent history of the lady, or he would not have stated that she afterwards grew wiser or was less regarded, while if it were true that she believed that Eleanor Davies could be transposed into *Reveal O Daniel*, it would be the most convincing proof of her madness. An examination of the rare pamphlet, *The Lady Eleanor, her Appeal*, a copy of which is preserved in the Bodleian Library, shows, however, that in this last particular she was not so crazed as Dr. Heylin makes her appear, for the anagram at the foot of the last page is a transposition, not of her married, but her maiden name, and it is correct in every letter: "So thank Thee, O Father, that hath hidden from them these things (of Thy counsel not made), but to us revealed them. *Dan.* 2^{19}. Then was the secret revealed to Daniel, verses 21, 28, *etc.*

Anag. Reveale O Daniel,
Eleanor Audeley.

Lady Eleanor Audeley, daughter of the Earl of Castlehaven, was born at the end of the sixteenth century. Her home was in Ireland, her father being an Irish peer, and it was while Sir John Davies, who had been made Attorney General by James I, was on a tour of inspection in that country, that he met and married her. If the match was made in haste he must certainly have repented it at leisure, for his wife's eccentricities show that she had reached, if not actually passed, the borderline between sanity and madness. Prophecy, and

its interpretation, were her snare, as they have been of many another unbalanced brain, and, like Mother Shipton or Joanna Southcott, she predicted woes to come and announced the approaching end of the age.

Had she confined herself to prophecies concerning the doom of the universe Sir John might have remained calmly indifferent, but when she took to predicting his own decease it was another matter.

> "Since Prophesying's Thundering Reign began," she says in the *Appeal*, "what judgments since the year 1625. Shall give you a list of some of them, beginning at home first, where this Book of mine was sacrificed by my first husband's hand, thrown into the fire; whose doom I gave him in letters of his own name (John Davies, Jove's hand) within three years to expect the mortal blow, & put on my mourning garment for that time: when about three days before his sudden death, before all his Servants & Friends at the table, gave him passe to take his long sleep, by him thus put off—' I pray you, weep not while I am alive, & I will give you leave to laugh when I am dead.' Accordingly which too soon came to pass."

For a man to be obliged to sit at table day after day with a wife whose widow's weeds anticipated his death is undoubtedly a hard trial, and he can hardly be blamed for snatching the papers in which his doom was written and thrusting them into the fire.

This Sir John Davies was a man of great attainments and much wisdom, although his hot temper led him into serious trouble early in his career. Born in the year 1569 at Chisgrove, in Wiltshire, he went to Winchester and New College, after which he was entered at the Middle Temple and in due course called to the Bar. In the year 1596 he published a poem in praise of Dancing, with the title of *Orchestra*: its Dedication was to "My Very Friend, Master Robert Martin:

> To whom shall I this Dancing Poem send,
> This sudden, rash, half capreol of my wit?
> To you, first mover and sole cause of it,
> My own self's better half, my dearest Friend,

The idea of the poem is ingenious, and it is worked out with no little charm: Penelope, left lonely while her husband wanders through the world, is wooed by many suitors, and among them by Antinous, that fresh and jolly knight,

> Which, of the gallants that did undertake
> To win the widow, had most wealth and might,
> Wit to persuade and beauty to delight.

Antinous sets out full of courage, and at last reaches Penelope's abode:

> The sovereign castle of the rocky isle
> Wherein Penelope, the Princess, lay,
> Shone with a thousand lamps, which did exile
> The dim, dark shades, and turn the night to day.
> Not Jove's blue tent, what time the sunny ray
> Behind the bulwark of the earth retires,
> Is seen to sparkle with more twinkling fires.

Penelope's majestic beauty fills her suitors with awe, but Antinous is not dismayed and asks her to dance, thereby calling down her displeasure :

> For why persuade you me to this new rage ?
> For all Disorder and Misrule is new,
> For such Misgovernment in former Age
> Our old divine Forefathers never knew.

Antinous then proceeds to show her that this is quite a mistake on her part :

> Dancing, bright Lady, then began to be
> When the first seeds whereof the world did spring,
> The Fire, Air, Earth and Water, did agree
> By Jove's persuasion (Nature's mighty King)
> To leave their first disordered combating ;
> And, in a dance, such measure to observe
> As all the world their motion should preserve.

Dancing, he tells her, cannot be termed " new " since time

> Had not one moment of his age outrun
> When out leaped Dancing from the heap of things
> And lightly rode upon his nimble wings ;

Sun, Moon and Stars, keep a measured dance in the sky ; the winds and waves dance, the birds

> Keep measure in their airy ways ;

Penelope herself dances unconsciously :

> Love in the twinkling of your eyelids danceth
> Love dances in your pulses and your veins.

To these arguments Penelope could find no answer, but the poem ends in the conventional style of the day, declaring that a Queen now reigns who not only holds all men's eyes as Penelope did, but who can also express the thoughts for which Penelope could find no words.

The poem would have the less interest for us to-day if it were not for the events that followed its publication. Davies's friend, Robert Martin, was heard to make some disparaging remarks about the author, and, burning with rage, Davies marched into the Hall of the Middle Temple where Martin sat at dinner and broke a cudgel over the head of " his own soul's better half." Such an act of violence was more than a personal matter ; it was an insult to the Worshipful Inn to which the disputants belonged, and in token of the Benchers' august displeasure Davies was " disbarred ", and, banished from the society of his compeers, went off to Oxford. That he did not spend his enforced leisure idly is shown by the poem that he composed—*Nosce Teipsum*—published in 1599. The Dedication to the Queen sounds fulsome in our ears, but it was customary then, and, moreover, Davies was intensely desirous of securing Elizabeth's favour. She is, he says, a loadstone to all hearts and a loadstar to all eyes :

O many, many years may you remain
A happy Angel to this happy land!
Long, long may you on earth our Empress reign
Ere you in Heaven a glorious Angel stand;
Stay long, sweet Spirit, ere thou to Heaven depart
Who makst each place a Heaven where thou art.

The poem itself rises to a higher level: to know ourselves is the most necessary and also the most difficult of all knowledge:

We that acquaint ourselves with every zone
And pass both tropics and behold both Poles,
When we come home are to ourselves unknown
And unacquainted still with our own souls.

Self-knowledge, he goes on to say, is often acquired in adversity by those who ignored it when life seemed pleasing and fair, and here, no doubt, we have an allusion to that enforced exile which had given him leisure to look into his own nature:

If ought can teach us ought, Affliction's looks
Making us look into ourselves so near
Teach us to know ourselves, beyond all books,
Or all the learned schools that ever were.

The first part of the poem ends with some very striking lines:

I know my soul hath power to know all things,
Yet is she blind and ignorant in all;
I know I am one of Nature's little Kings,
Yet to the least and vilest things am thrall!

I know my life's a pain and but a span,
I know my Sense is mocked with everything,
And to conclude, I know myself a man,
Which is a proud and yet a wretched thing.

But such knowledge as this is not enough for human happiness, and in the second part of the poem he goes on to show that it is only the God Who made the soul Who can teach us to understand the soul. There are distinct points of likeness between his arguments and those which Tennyson uses in *In Memoriam*, while detached thoughts find an echo in Matthew Arnold and other poets. Longfellow's declaration that our hearts are ever beating "funeral marches to the grave", seems to echo Davies's lines:

Our bodies, every footstep that they make,
March towards Death until at last they die;
Whether we work or play or sleep or wake
Our life doth pass and with Time's wings doth fly.

It is curious to notice that the *lack* of communication with the dead is adduced by him as a proof of the immortality of the soul:

As Noah's pigeon which returned no more
Did shew she footing found for all the flood;
So when good souls, departed through Death's door,
Come not again it shews their footing good.

But such as are detruded down to Hell,
Either for shame they still themselves retire,
Or tied in chains they in close prison dwell
And cannot come although they much desire.

The poem attracted great attention, and the author was encouraged to plead for pardon in the Trinity term of 1601. His petition was favourably received, and after making a public apology to Robert Martin he was re-admitted to the Bar, and a few months afterwards entered Parliament as Member for Corfe Castle. The Queen was still the star of his devotion, the fountain-head from which he hoped for all favours, but his *Hymns to Astrea* show something more than conventional compliment, for the freshness of his fancy overcomes, in a wonderful way, the artificiality of the acrostic form that he employs. One example will give an idea of the whole :

Earley, cheerfull, mounting Larke,
Light's gentle vsher, Morning's Clarke,
In merry notes delyting ;
Stint awhile thy song and harke,
And learn my new inditing.
Beare vp this Hymne, to Heaven it beare,
Even vp to Heaven and sing it there,
To Heaven each morning beare it ;
Have it set to some sweet sphere,
And let the Angels heare it.
Renowned Astrea, that great name,
Exceeding great in worth and fame,
Great worth hath so renowned it ;
It is Astrea's name I praise,
Now then, sweet Larke, do thou it raise
And in high Heaven resound it.

But the time for seeking favours from *Elizabetha Regina* was soon to end : in 1603 a new monarch came to the throne, and Davies was one of those chosen to go to Scotland with the announcement of his accession. " Are you the author of *Nosce Teipsum* ? " asked the King, and when Davies assented, James immediately hailed him as a fellow-philosopher, and shortly afterwards appointed him Attorney-General in Ireland.

This was the great opportunity of his life, and his treatise, *A Discovery of the True Causes why Ireland was never entirely subdued until the Reign of King James I.*, was widely read and many times reprinted. It shows, indeed, a keen insight into the character of the Irish people and the mistakes of their English rulers ; as soon as the Irish were conquered, he says, they should have been treated as free subjects, and the Kings of England should have frequently visited the country and shown a friendly spirit, for protection and just government would have secured loyalty. His belief is that the benefits which had now been bestowed upon them would produce this result : " we may very well conceive and hope that Ireland (which heretofore

might properly be called the Land of Ire, because the Irrascible Power was predominant there for the space of 400 years together) will from henceforth prove a Land of Peace and Concord."

This strain of assurance sounds somewhat pathetically now, and, as a matter of fact, Davies himself was to find that peace and concord were not the leading characteristics of English rule in Ireland. A graphic letter written by Dr. Ryves, exists in the British Museum, in which he describes to his friend, Sir Daniel Dunn, the scenes that took place when the King recommended Sir John Davies for the post of Speaker in the Irish House of Commons. The disloyal section refused to accept the King's nomination and named Sir John Everard, whereupon the House divided :

> " wee sent in a couple to them, to nomber them, requesting them to send out a couple likewise to nomber us ; butt they refused to nomber or bee nombered—our men were noe sooner returned unto us, but they took Sir John Everard & sett him in the Speaker's chaire, which when wee sawe, wee entered the Howse againe & propownded for Sir John Davies, & finding ourselves to bee the major part by twenty-eight voices, or thereabouts, having warned him, two knights tooke him & putt him alsoe in the Speaker's chaire, & sett him downe on the other's lapp ; & because hee would not remove they tooke him fairely out of the chaire & kept Sir John Davies there. I cannot express what a crie was raised hereupon, butt the recusants seeing they could not prevaile, left the Howse, & being sent unto by us, refused to returne, but went everie man to his lodging, & shortlie after, wee caused the mace to be borne before our Speaker & carried him to his howse. This is the true somme of that which passed that day, noe man doubteth, Sir, butt that had the Parliament beene kept in the towne, the whole towne had been drawen in upon us, & wee had all fallen to cutting of throats."

But it was not only in his public life that Sir John was to find trouble : his home was far from happy ; his only son was mentally deficient and his wife's ranting and chiding can have left him little peace. The King's dismissal of Sir Randal Crewe from the office of Chief Justice in 1626 gave Davies the hope of being appointed in his stead ; but only a few days after his wife had announced his approaching death—the three years of which she had spoken being at an end—he was found dead. In a letter from a Mr. Davey to the Rev. Josiah Mead, we read : " I heard last night that Serjeant Davies, who, it is said, looked to be Lord Chief Justice of the King's Bench, in place of Sir Randal Crewe, was found dead in his bed."

Lady Eleanor's prophecy had been fulfilled, and since she had begun to mourn her husband three years in advance, there was no occasion for a long widowhood : within three months of his death she was married again, this time to Sir Archibald Douglas, a man of very inferior abilities to his predecessor, and of considerably less patience. In the *Appeal*, published in 1646, she says that three months after Sir John died she married " another husband, who escaped not scot free, he likewise burning my book—another MS., *A Remembrance to the*

King, for beware Great Britaine's Blow at hand." Sir Archibald was already dead when the *Appeal* was written, for there is a record of his burial in St. Pancras Church in 1644, when he was forty-four years old.

The pamphlet entitled *The Star to the Wise* (1643) is so strange and wild a production that it is quite enough to explain why her two husbands each in turn sought to prevent the publication of her papers by throwing them into the fire. It is addressed to the Honourable House of Commons, and begins by stating that there can be no doubt that the end of the world is at hand, for the first coming of Christ was at the time "of Augustus, his taxin dayes, that sending forth his Decrees to have all the world taxt", and that these burdens have never been again imposed again as they are now in the days "of the second of Great Britaine's monarchy". That the "taxing" of Augustus was the taking of a census and not the levying of duties, was apparently unknown to her; while if high taxation were a sign of the end of the world, the world must have come to an end again and again in the course of our history!

The argument of *The Star to the Wise* is very difficult to follow. Knightsbridge, where the writer was residing, is compared to Bethlehem, for from it the Truth goes forth and the Voice is heard that proclaims the approaching marriage of the Spirit and the Bride.

> "And thou, Hide-Park, none of the greatest, yet makes up the harmony, before the wedding all rejoycing: the Trees of the wood alsoe utter their ayrie voice, where the Court of Guards service well worth the marking & observation; those bulwarks there so watch round about; & here to proceed with the everlasting Word of God; there the flaming sword alsoe; the Tree of Life guarded thereby, which turns every way on the East of it, & as it were the Cherubims returnd, displaying in the air their golden wings; those colours of theirs, like as the Man, when droven out to till the ground whence he was taken, & so the Thorn & the thistle, & Herb of the field, his portion with his Wife, sent away in their Buff-coats & skins, to take their progresse. In vain neither those Pales pluckt up, laid open that Inclosure wer every one to make their Fuell of it: But the fore-runners of the little Books disclosing, the Day of Judgments' time discovered, Times' race or finished; & so of those inlarged Horns of the seven-headed Beast, ranging without meane or measure, crownd with so many Crowns, The mystery of Time there but set forth. And Britain derived from Brute, having the Beasts' name as it were, & left the good Angels, nothing ever since Prospering or Thriving, shewing also how He to Oxford[1] was droven to go, a Prototype or figure of Time, sealed in his very brows or forehead, being aged 43. And thus as he participates of Times' age, like it. So tyrant Time to be no longer, but in the 17th year cut off; a co-partner with him of his estate also & condition, which in the 17th year was expelled of his Raigne forborne so long."

That she has been chosen by God as His mouthpiece, she has, she says, no doubt:

> "For testifying the burthen of the Lord revealed to her, by so many voices with one consent, shewed as follows, touching this

[1] Written at the time Charles had to leave London for Oxford.

> Firstling the Word of God, where & when the same came to her: In the *first* year of his Raigne, when his *first* Parliament called at Oxford. Whither he now returnd; a great voice from Heaven then, speaking to her, revealing in what yeer the Day of Judgment, & so at what time of the yeer, or how long the time; she, the daughter of the *first* Peer or Baron, her *first* husband, *first* King's Serjeant. And in Berkshire, the *first* of Shires at her house at Englefield, about the end of July, which moneth named after the *first* Emperor, heard the voice of God there. And for publishing the same, from thence went immediately to Oxford, that *first* University. To the Parliament then revealing the Tydings of the end revealed."

In the *Appeal*, printed, three years later, she speaks of herself as "the Handmaid of the Spirit", and says that 2200 years having elapsed since the Captivity, she heard a Voice calling her to testify:

> "In the year 1625 the *first* of his Raigne, the *first* of his name, in the moneth of July, so called after the *first* Roman Emperor, in Berkshire, the *first* of Shires, myself, whose father the prime Peer, or first Baron, being at my house in Englefield, then heard early in the morning a Voice from Heaven speaking as through a trumpet these words: There is nineteen years & an half to the Judgment Day & be you as the meek Virgin."

She goes on to say that a study of *Revelation* shows conclusively that the Saints will be sealed to redemption in the "year of Grace 1644, when Babylon falls—shee's faln, shee's faln". Also, that two years after the King's marriage she told the Queen that for a time she would be happy. "'But how long?' said she. I told her sixteen years, that was long enough. But by the King's coming in our discourse interrupted, saying, He heard how I foretold my former Husband of his Death some three days before it."

Her second husband was, she says, so annoyed with her prophesying—"Whimzies," as he termed it—that he wrote complaints of her conduct to his uncle, the Dean of Winchester, while the King sent one of the Gentlemen of the Bedchamber

> "to know what I had to do with his affairs, and if I desisted not he would take another course. To which my answer was, I would take my course against him, namely that Sir Archibald Douglas had burnt my papers to purchase his favor and that he and all should know shortly."

She then relates the manner of Sir Archibald's death, and since she had warned him that Heaven would punish him for his censure of her, she evidently did not think it necessary to profess any sorrow for his fate:

> "The first day of June, Sir Archibald Douglas in Martin's church at the Communion was strooken bereft of his sences, instead of speech made a noise like a Brute creature, doubtlesse his heart changed into a Beasts too, for so would put his head into a dish of Broth, of Lettice or Herbs, & drink Oyl & Vinegar, & sometimes Beer all together, insatiable that way, knew nobody, but only myself, though it was not my hap to be at London then, nor when my former husband as suddenly dyed, but in Berkshire, through God's Providence, the day before that saw them both. Some three weeks before in the presence of the

Lady Berkshire and the Lady Carlisle, who imputed it to want affection, that needs would have reconciled the Universe, declared sentence upon him—Not so happy as to dye, nay worse than death should befal him, & so before all his Friends, who witnessed it with their hands, the writing was drawn up bearing date in March, 1630: That if in the moneth of June next some such wonderful judgment from God came not upon him, then in a sheet I would walk to Pauls barefoot; whilst he boasting *How with a greyhound he could run up a hill in the Snow*, & the like. Where a witty Divine, one of the witnesses, saying, Sir, give my Lady *You-ly* for it: & so though until moneth of July (You-ly) given, yet accomplished the first day of June, on a Sunday in London."

Having thus predicted her husband's end correctly, she says that he went on announcing woes for King and Country and for her friends and acquaintances, regardless of the fact that she had already been brought to trial, and that when the Jury were asked their verdict, they replied "with one voice: 'Let her be fined £3,000—excommunicated—no Bible allowed her, or pen and ink, or woman servant. Carry her away'." She was kept, she says, for two years in the Gatehouse, the prison above Newgate.

A verse in one of the Poems of John Taylor (published in 1633) runs as follows:

> The Gatehouse as a prison was ordained
> When in this land the third King Edward reigned;
> Good lodging roomes & diet it affords,
> But I had rather be at home on boords.

Her imprisonment did not teach her prudence: *Daniel* and *Revelation* had a persistent attraction for her, and in them she found what seemed to her clear indications of coming disasters to the King and the nation. These she continued to announce until at last she was seized and put into Bedlam; here for a while she was treated by the doctors, but since they thought her unbalanced rather than insane, she was set free again. A fresh batch of prophecies soon appeared and, being considered treasonable, she was sent to the Tower. Her last production was published in August, 1649; the title page declares it to be *the work of the Lady Eleanor Audeley, who had these Prophecies printed ten years before in Holland, with Notes upon the said Prophecies, how farre they are fulfilled, and what part remains yet unfulfilled, concerning the late King and kingly Government and the Armies and People of England. And particularly Whitehall and other wonderful Predictions.*

The pamphlet is printed in two columns, the prophecies on one side and the Notes on the other; the prophecies are in rhymed verse, but few specimens will show that they are not poetry:

To Sion most belov'd I sing
*b*Of Babilon a song;
Concerns ye more full well I wot
Than ye do think upon.

*a*Those that beleeve this prophecy.

*b*So she frequently called the Bishops and Courtiers of England.

*c*Belshazzer, lo, behold the King
feasting his thousand lords ;
Phœbus and Mars praised on each string
As every day records.

*c*The late King Charles, whom in all her Books she called Belshazzer, because the wal of the Banqueting House where he feasted should be terrible to him, as a writing on the wal was to Belshazzer ; which proved true, for there he was beheaded.

The Temple vessels in God's House
boldly in drink about ;
His own*d* (tis like) were made away,
bids holy things bring out.

*d*here she prophesied of his pawning and selling of his plate.

*e*Praising of Gold and Brasse, the gods,
of iron, wood and stone,
*f*See, hear, nor know, but now alas
praised in Court alone.

*e*the pulling down of Organs and pictures in churches.
*f*all did rise against him but the Court faction.

*k*His Majesty forgets to sup
Nobles astonished all ;
Musitions may their pipes put up,
stood gazing at the Wall.

*k*The King did eat no supper the night before he dyed.

*l*The pleasant Wine at length as sharpe
too late till thought upon,
Division of another strain
unfolds the fingers long.

*l*He drank a glasse of Wine a little before he came to execution. His head was divided from his body.

All these evils, she says, will fall upon Charles for his pride and ill-doing.

*g*Then they adoring Wood and Stone
statutes forsake Divine ;
Meditate carved statutes on
in Faction do combine.
With enemies of God most high
to thrust Him from his throne
And thus hast lifted up thyself
so facile and so prone.

*g*This is not yet fulfilled, but it seems to point out that the King's Statues and Armes shall be broken and pulled down from all publick places, as he in his Reign had promoted Idolatry, liberty on the Lord's Day, and other notorious sins against God.

For this he will be weighed in the balance and found wanting :

How light so ever by thee set,
thou as thy weightless Gold,
His Image waiting, found much more
lighter than can be told.
*h*Parted, divided thine Estate,
given to the Medes is,
A Hand, the Hand bids it adieu,
*i*finished thy Majesties.

*h*This is in part fulfilled by the King's lands and goods now upon sale.
*i*She prophecies here that ther shal be no more Kings in England.

{Reveale
{O Daniel anagr. { Eleanor
{ Audeley.

The closing prophecy remained unfulfilled, while King Charles upon his horse of stone still gazes down Whitehall in spite of her prediction that his statues shall be broken and pulled down. But there can be no doubt that her treasonable utterances were the fruit of disease, and the disorder of her brain was shown soon after the publication of the prophecies, for while staying at Lichfield she managed to get into the Cathedral on the morning of a day on which a solemn service was to be held, and daubed the Bishop's throne with mud. This was a conclusive proof of her insanity ; messengers were sent to bring her to London and she was once more put into Bedlam where she remained until her death in 1652.

Epitaphs are proverbially untrustworthy, but surely there can have been few which lie so handsomely as that erected over the tomb of Sir John Davies in the Church of St. Martin's-in-the Fields, a tomb long since destroyed.

" Near to her most worthy husband lies his incomparable wife
who tempered with Christian mildness her illustrious birth and spirit ;
Learned above her sex, meek below her rank,
More humble than most people because greater ;
A lofty mind, eminent beauty, singular modesty, pleasing affability,
A man's spirit in a woman's body,
A serene mind in adverse circumstances,
Unshaken piety in a wicked age.
Luxury did not relax her strong soul, nor poverty narrow it,
She was filled with God, to which fulness
Neither the world's smiles nor frowns could add or take away.
Of her own and the Commonwealth's fate divining before hand,
And most sure of eternal salvation,
She breathed forth her soul into her beloved Saviour's breast,
on the 5th of July, in the year of Salvation 1652.

This is the record of an incomparable wife indeed ! Yet if Sir John could have read the tablet above his unconscious head, he would assuredly—remembering all that he had suffered from her inconsequent behaviour—have added to it the words of the Dean of the Arches,

Never so mad a Lady !

MARY BRADFORD WHITING.

THE EARLIEST CHRISTIAN DOCUMENTS.

THE fact that modern scholarship regards the Gospels as neither so early in date nor so unerring in detail as used to be thought is undoubtedly one that is unsettling to the lay mind. That there are very strong reasons in spite of this verdict for believing that the Gospels give us a sufficiently trustworthy account of Jesus is a fact that is less generally appreciated. It should surely then be our aim to present the positive results of criticism as attractively as possible, and not to allow the case to appear any worse than it really is.

There is unfortunately rather a tendency at present in the opposite direction. Several interesting and useful writers have fallen into the error of expressing critical half-truths about these issues as though they were the assured and unanswerable findings of science. It would be far better not to refer to such questions at all unless a balanced statement can be given.

The paper by Dr. Woolf in a recent issue of THE CONGREGATIONAL QUARTERLY[1] on "The Authority of the Risen Lord" provides several examples. With his main thesis I am in full agreement and I am confident the modern Church must return to this early experience and emphasis. But it is quite a different matter when in the course of his argument he makes such statements as these:

"The most important portions of the rest of the *N.T.* were written prior to the Gospels."

"It is of the utmost importance to note that St. Paul's record of the resurrection appearance is considerably older than that found in other sources. . . . He appears seldom to call upon a word of Jesus for justification of the gospel he preaches, but rather upon his own personal knowledge of the Risen Lord in his own person, and as seen in the gift of the Spirit to the Gentiles. . . . Though he preaches Christ and Him crucified he never appeals to an eye-witness of the crucifixion, nor to any historical memories preserved by those who knew Him in the days of His flesh."

Several of these remarks give a distinctly misleading impression regarding the facts under consideration; and further, though the position taken up is, of course, an arguable one, it is certainly neither self-evident nor proven, and it should therefore not be stated as though it was a definite and agreed result of scholarship.

The Rev. John Bevan is another transgressor, as witness the following extracts from recent answers in his column in *The Christian World*:

"Our earliest authority for the institution of the Last Supper is St. Paul (1 *Cor.* 11), who received his knowledge of it direct from the Lord."

[1] October, 1927, pp. 397-408.

" Ten years before the first written gospel narrative appeared Paul wrote to the Christian Church in Rome . . ."

Again one must reply, " Perhaps you are right—but perhaps and in all probability you are not ; certainly this view is not a judicial statement of the modern position regarding the earliest Christian writings."

Again, in Prof. C. H. Dodd's paper on " The Fourth Gospel " at the Oxford Conference I find the following remark regarding the testimony of the Pauline Epistles and other *N.T.* writings upon a certain point : " We have a whole generation of such witness before the Synoptic Gospels came to be written."[1] I suggest that this is only true superficially, and that stated thus without qualification it conveys an erroneous conception of what our scholars (Prof. Dodd himself included) really believe about the matter.

Other examples of this sort of statement might be cited, but these very recent ones must suffice. It may perhaps be added that the arrangement adopted by Moffatt in his *Introduction to the Literature of the New Testament* and by some other writers in similar works gives tacit consent to this point of view ; he deals first with " The Correspondence of Paul," and then secondly with " The Historical Literature " ; and so far as I have observed this plan is unexplained and undefended. I shall quote him presently in support of the truer view of the problem, and it appears to me a distinct flaw in his valuable work that he should thus appear to sanction a surface judgment of it.

In Dr. Garvie's important contribution to the last number of this journal[2] we have a much more balanced statement ; we may notice especially his argument regarding the inter-action in the Early Church of the recollection of the earthly life of Jesus and belief in His Resurrection, and his remark : " It is a profound mistake to depreciate the Synoptic Figure in comparison with the Apostolic Formulæ." Yet even here we have the unqualified observation that Paul's " is the earliest written evidence in point of date " for the Resurrection.

A much more extreme idea of these matters has been put forward by Prof. Strömholm in several recent numbers of the *Hibbert Journal*.[3] He contends that Paul and the other writers of the *N.T.* Epistles were almost completely ignorant of the earthly life of Jesus—that this indeed belonged to a much earlier period than that of the Apostolic Church—and that Mark was mainly responsible for the mistake of supposing that Peter and the rest had companied with Jesus in the days of His flesh. It is difficult to be patient with this type of " scientific criticism " ; objections alike to his methods and to his conclusions rush to mind at every sentence. As an example, we may just notice his remark that the passage in Josephus regarding Jesus is " a later

[1] The Congregational Quarterly, October, 1927, p. 549.

[2] Vol. VI., pp. 25 ff.

[3] January, April, October, 1927 ; January, 1928.

interpolation." There is no manuscript support at all for this statement; an increasing company of modern scholars have come to the conclusion that the passage is genuine; and the striking passages in the Slavonic version of the *Jewish War* are entirely ignored. I shall not attempt, therefore, to deal explicitly with the professor; in so far as there is any cogency in the arguments of the present paper, his thesis is clearly untenable.

It will be convenient to deal with the issues before us under two headings. There is, first of all, the question of the comparative dates of the Gospels and of the Epistles, and secondly, the question of the extent and the source of Paul's knowledge of the life of Jesus.

(1) The difficulty of affixing definite dates to the books of the *N.T.* may be shown by the fact that in Peake's *Commentary* Dr. Grieve, writing on "The Chronology of the *N.T.*", dates *Galatians* conjecturally at 46 A.D.,[1] whereas Dr. Mackintosh, dealing in the same work with that epistle, suggests 55 A.D.[2] But in spite of such diversities of view regarding details we shall probably not be far wrong if we place the Epistles as a whole between 50 and 60 A.D., with *Romans* and *Corinthians* about half-way through the decade.

As regards the Gospels, we may accept without debate the generally held view that *Mark* is the earliest, and that it cannot be dated before 60 A.D., the other two Synoptics being twenty or more years later, and *John* considerably later still. Precision is clearly impossible, when Moffatt[3] holds to 70 A.D. for *Mark* whereas Streeter[4] is prepared to place it ten years earlier.

So far there is no reason to dispute the statements to which I take exception. But this is merely the fringe of the matter, and such important conclusions as these should be drawn from much deeper penetration into the subject. It is clearly a question of the sources of the Synoptics rather than of their completed form; if there is good reason to suppose that they incorporate with substantial accuracy earlier documents it is obviously the dates of these that we have to consider and compare with those of the Epistles. *Luke* may not have been written till 80 A.D., but its account of the institution of the Last Supper or of the Resurrection may quite conceivably pre-date *Corinthians* and may have been taken by the evangelist from a book actually in use when Paul was writing.

That this possibility is a very real one is shown by the fact that it is an assured result of modern research that a common written source (commonly called Q) underlies *Matthew* and *Luke*. Its date cannot, of course, be at all definitely fixed; Moffatt places it between 50 and 60 A.D.,[5] Streeter is content to say 50 A.D.,[6] while Lake thinks "Every

[1] p. 657.
[2] p. 857.
[3] *Introduction to the Literature of the N.T.*[3], pp. xix, 212.
[4] *The Four Gospels*, p. 150.
[5] *Op. cit.*, p. 203.
[6] *Op. cit.*, p. 150.

year after 50 A.D. is increasingly improbable," and even says, " No date after the Passion seems impossibly early."[1]

But it is not only a question of Q. Recent investigations into the Synoptic problem—especially those of Canon Streeter—make it extremely probable that besides *Mark* and Q two other early documents were made use of in the formation of our *Luke* and *Matthew*. That containing matter peculiar to *Luke* he dates 60 A.D., that containing matter peculiar to *Matthew* 65 A.D.[2] On the basis of this study, Dr. H. T. Andrews, whose lamented death has removed a fine scholar from the service of our churches, said at the Oxford Conference : " The bulk of the narrative in our Gospels, therefore, was reduced to writing between the years 50 and 65, so that there is a clear gain of fifteen or twenty years on the conventional dates that used to be assigned to *Matthew* and *Luke* and which are still assigned to the completed documents. That fifteen or twenty years is of vital importance."[3]

A striking statement of Streeter's regarding the relative value of these documents underlying our Gospels may be added. He speaks of " a quite illusory pre-eminence " having been for too long ascribed to Q : " The idea has grown up that it is just a little discreditable to any saying of our Lord if it cannot be traced to Q." He contends that a moment's consideration should show this assumption of the special superiority of Q to be wholly baseless, and that " a large part of the most obviously genuine, original, and characteristic teaching of our Lord is derived, not from Q, but from sources peculiar to Matthew and Luke." Enumerating some of the " peculiar " parables, he says : " There cannot be the slightest presumption that a source which lacked such material as this is a more reliable authority than those which contained it." He maintains that the result of the critical analysis of the Gospels on which his " four document " hypothesis is based is " very materially to broaden the basis of evidence for the authentic teaching of Christ."[4]

Mr. Bevan's " ten years " and Dr. Woolf's " considerably older " are clearly in jeopardy then ; the view they put forward almost as if it were an agreed proposition does not fairly represent the present findings of our scholars. A far more balanced statement is that of Moffatt[5] : " The roots of the historical literature lie in the same period as the correspondence of Paul."

Here may just be pointed out what is either an inconsistency in the thought or else a flaw in the method of Dr. Woolf's article. He speaks, as we have seen, of " the most important portions of the rest of the *N.T.*" as having been written before the Gospels. And then he proceeds immediately to discuss at length not only—and indeed not primarily—the Epistles, but *Acts*. But of course the latter is a later work than the

[1] *Expositor*, VII., pp. 503, 507.
[2] *Op. cit.*, p. 150.
[3] The Congregational Quarterly, October, 1927, p. 531.
[4] *Op. cit.*, pp. 227, 228, 270.
[5] *Op. cit.*, p. 214.

Gospels (though like them it may include more primitive matter), and this should certainly not be unexplained in such a connexion.

But now, while the position I have outlined may be taken as the modern view of the Gospels, I am personally far from satisfied with it. There seem to me good reasons for believing that long before 50 A.D. some written records of what Jesus said and did were probably in existence and that the four Gospel sources mentioned above may have incorporated certain of these substantially unchanged. I am strongly disposed to think that parts of our Gospels really belong to the early years after the crucifixion—perhaps some small portions even to the lifetime of Jesus Himself. While this cannot be demonstrated I maintain that the facts at least warrant hesitation about asserting the contrary dogmatically.

In the first place, it was a literary age. The vast discoveries of papyri and ostraca at Oxyrhynchus and elsewhere have thrown much light upon the first Christian centuries, and in particular have proved that in those days writing was very freely and familiarly employed.[1] This may have been less so in Palestine than in Egypt, but there can be little doubt that Galilee was much influenced by the Greek life of Decapolis,[2] and it cannot be thought at all unlikely that some of the first followers of Jesus had literary habits and made fragmentary records of His words, deeds, and death. Purely personal motives would at first operate to produce and preserve such documents—the desire to keep memory of these things fresh, to inform friends, *etc.*; but presently the need for imparting information about it all more widely than the first apostles could manage would almost certainly necessitate some use of writing. Dr. Rendel Harris goes so far as to say that it is now unscientific to believe in "an immense literary lacuna at the beginning of the Christian history."[3] He develops the argument thus: "When we reflect that the period which elapses between the death of Christ and the first known Christian document covers a whole human generation, it must be clear to any thoughtful person that such a generation could not have passed away without written records of the history which they were relating and the truths that they were emphasizing. We see this, perhaps, more clearly to-day than formerly, because we are the less disposed to regard the primitive Christians as being unlearned and ignorant to the extent of not being able to read or write. . . . And in a community where most people could read and write, it is not to be thought that the Christian tradition was propagated without the aid that is furnished by reading and writing. We ought, therefore, to be certain that the first Christian period, and perhaps even the time when our Lord Himself was teaching, had its own written memorials of Christian history and Christian doctrine."[4]

[1] J. H. Moulton, *Grammar of N.T. Greek*, I, p. 3 f., etc.

[2] G. Milligan, *New Testament Documents*, p. 14; G. A. Smith, *Historical Geography of the Holy Land*, p. 607.

[3] *The Origin of the Doctrine of the Trinity*, p. 7. [4] *Ibid.*, p. 14.

Dr. R. J. Campbell, in his concise and clever little *Life of Christ*[1], accepts the idea that some contemporary records of the sayings of Jesus were possibly made, and wholly or in part embodied in the Gospels. Though fully alert to more recent work on the question he quotes with approval A. B. Bruce's view that Jesus called Matthew for the specific purpose of recording His teaching, and adds, "One would like to think, and it is not a far-fetched supposition, that the eyes of Jesus may have rested on Matthew's record of His words."[2]

It has even been maintained that we must not rule out the possibility that something like verbatim reports of the teaching of Jesus were made. Dr. A. T. Robertson says: "Some scholars even hold that Matthew began to take notes of the sayings of Jesus during the Master's ministry. . . . The point is made that Matthew's habits as a customs officer led him to jot down, perhaps at first in shorthand, notes of the wonderful words that fell from the lips of the great Teacher."[3] And again, "The papyri of Egypt show us how widespread writing was in the first century A.D. There were shorthand writers in plenty. Business man as Matthew was, he could easily have taken down in Aramaic shorthand notes of discourses of Jesus."[4] I have no knowledge of Aramaic ever having been written in shorthand, but there is clear evidence that both Greek and Latin systems were in use.[5] Seneca speaks of it having been brought to such perfection at Rome that writers kept pace with the fastest speakers,[6] and a second century papyrus found at Oxyrhynchus tells of a slave having been apprenticed to a shorthand writer to learn his art.[7] It was certainly employed in the Early Church; Dr. W. Emery Barnes speaks of a MS. which records the trial of the Scillitan martyrs at Carthage about 200 years A.D. as "probably preserving the actual shorthand notes taken at the trial."[8]

It is commonly argued, however, that the apocalyptic hope of the earliest Christians would prevent them from making records at first; why should they do so when the end of the age was imminent and the Living Christ was expected to return immediately? Two things may be said in reply. On the one hand, we must remember that there was a period before this expectation had captured the mind of the Church, when Jesus was regarded as "a prophet" and there was much speculation as to what the outcome of His work would be.[9] What could be more natural than that at such a time those associated with Him should make jottings of incidents, public teaching, and private conversations —wondering all the while whether in due course such records would not be as necessary and as valuable as in the case of the earlier prophets? If their Bible had not contained books of the words and deeds of those

[1] Benn's Sixpenny Library.
[2] *Op. cit.*, p. 21.
[3] *Expositor*, February, 1922, p. 109.
[4] *Studies in the Text of the N.T.*, p. 25.
[5] Milligan, *op. cit.*, Note C, pp. 241-247.
[6] See Macaulay's Essay on Lord Bacon.
[7] *Oxyrhynchus Papyri*, IV, p. 204.
[8] *Canonical and Uncanonical Gospels*, p. 7.
[9] *Mark* 6^{15}, *Luke* 7^{16}, *Matt.* 21^{11}.

prophets, or if Jesus had been regarded as in a lower category than the prophets, the absence of contemporary notes would be a reasonable supposition, but as it is it is hard to believe that such were not made. And even when the hope of a speedy Parousia did dominate the Church there is no reason to think it would completely paralyse the literary faculty. It does not do so with our modern apocalyptists—would that it did! And if such a belief did not deter Paul from writing letters to meet immediate needs in the churches or Luke from keeping a "travel-diary," it is not obvious why it should prevent Matthew or others in the days that followed Pentecost from putting part of the story of Jesus into writing for purposes of memoranda or propaganda.

I have suggested elsewhere[1] a few points in the Gospels that I think may possibly be due to the incorporation of very primitive records—perhaps even of contemporaneous matter. We occasionally find, *e.g.*, unexplained allusions which would be far more natural if some recent event were in mind than something that happened decades before. It was no uncommon thing for Pilate to mingle the blood of seditious Galileans with their sacrifices (*Luke* 13^{1})—then would not the obvious way to refer to such an incident many years later be to speak of "some Galileans"? The definite article suggests almost a current event and certainly one that readers would recall. And it seems easier to posit a certain carelessness on the part of the final editor of the Gospel in failing to correct such a detail, than to find a reason for such casual reference to a comparatively unimportant incident that occurred a generation before. I do not suggest that we can identify much very early material in the Gospels, but I do think that such hints are a valuable corrective to the odd notion that nothing of the Gospel story was penned for twenty-five or thirty years.

(2) We now come to Paul. What knowledge had he of the earthly life and teachings of Jesus, and whence did he derive such knowledge as he had? Dr. Woolf would probably answer: "Very little, or at least if he possessed much he apparently made little use of it." He does not deal explicitly with the question of the source of such knowledge. Mr. Bevan, on the other hand, does not say definitely that the apostle knew but little of the Jesus of history, but he does state that he received his knowledge of the institution of the Last Supper "direct from the Lord." I propose to dispute these positions and to maintain that all the probabilities point to him having quite considerable information upon these matters, and that such information came to him in part from eye-witnesses and hearers of Jesus and in part from written records concerning Him.

In the first place, there is an *a priori* likelihood that a member of the churches at Damascus and Antioch, a visitor in the homes of Peter (*Gal.* 1^{18}) and Philip (*Acts* 21^{8}), and a travelling companion of Barnabus,

[1] *Expositor*, August, 1924, pp. 106-107.

John Mark, and Luke, would be moderately well acquainted with the facts about Jesus. After all, they must have talked about something —and how could they help talking about Him? Johannes Weiss calls it "unpsychological and irrational" to suppose Paul was indifferent to the earthly life of Jesus and deliberately confined himself to his spiritual relationship with the glorified Christ[1].

Further, if there is any validity in the argument so far advanced, it is difficult to suppose that Paul was not in touch with some early documents. Resch imagines him receiving a copy of "Logia" from Ananias, and others have surmised that the sojourn in Arabia was partly spent in the study of such primitive writings. These are mere speculations, of course, and need not detain us, but it seems impossible to picture his early career without realizing that he had ample opportunity for becoming familiar with the story of the ministry and teaching of Jesus in both these ways. The question whether this view conflicts with certain statements in the Epistles will be discussed presently.

More positively, there are some slight but significant hints in *Acts* that the preaching of Paul was more akin to the Gospels than we generally suppose. There is the famous agraphon (20^{35}), "It is more blessed to give than to receive," which very possibly belonged to some early collection of the sayings of Jesus, and which we should not have been surprised to find in any of the Gospels. But notice especially the way it is introduced, "In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus . . ."; this clearly implies that it was part of the apostle's regular work to recall the words of Christ and impress them upon his hearers. The same address to the Ephesian elders contains at least two other striking reminiscences of the Gospels—the thought of the Church as a flock in peril of wolves (v. 29; *cf. Matt.* 10^{16}), and the reference to "preaching the Kingdom of God" (v. 25). This latter point is particularly important for there are a number of other instances in *Acts* (14^{22}, 19^{8}, $28^{23, 31}$; *cf.* 17^{7}, *Gal.* 5^{21}, and sundry other references in the Epistles). We may observe also the use in *Acts* 28^{25-27} of a passage in *Isaiah* which Jesus had brought into action against the Jews.

But further, a strong case can be made out for the idea that there are a considerable number of references to or reminiscences of the teaching of Jesus in the Epistles. Many passages in them, while not exact or acknowledged citations, almost certainly pre-suppose acquaintance with His words. Three examples only can be cited out of many. I find it impossible to suppose that the teaching in *Rom.* 13^{7} regarding tribute, in *Gal.* 5^{14} regarding neighbour-love, and in *Phil.* 2^{15} regarding "lights in the world," is not definitely based upon familiar sayings of Jesus (*Mark* 12^{17}, 12^{31}, *Matt.* 5^{16}, *etc.*). The amount of such matter is surprising; it was gathered and studied with much diligence and

[1] *Paul and Jesus*, p. 22. See also Dr. C. A. Anderson Scott's *Christianity according to St. Paul*, pp. 12-14, 215.

skill years ago by Knowling in *The Witness of the Epistles* and *The Testimony of St. Paul to Christ.* Dealing with one section of it, Sanday and Headlam—who refer appreciatively to Knowling's work—say: "There is a very marked resemblance between the moral teaching of St. Paul contained in the concluding section of the Epistle to the Romans, and our Lord's own words; a resemblance which, in some cases, extends even to language. . . . It is very probable that much more of the common teaching and even phraseology of the Early Church than we are accustomed to think goes back to the teaching of Jesus."[1] That such unacknowledged quotation or allusion was regarded as perfectly legitimate is suggested by his use of *Prov.* 3^4 twice (*Rom.* 12^{17}, *2 Cor.* 8^{21}) without any hint that he is borrowing from an earlier thinker.

We may notice here Streeter's view that the "Little Apocalypse" (*Mark* 13) was known to Paul when he wrote *2 Thess.* (about 52 A.D.) and was accepted by him as an authentic utterance of Jesus.[2] This is interesting both as positing quite an early date for one of the sources of the Gospels, and as suggesting that Paul was in touch with such documentary information about Jesus.

It may be remarked, on the other hand, that a recent and admirable study of this question, the Rev. Gwilym O. Griffith's *St. Paul's Life of Christ,* seems to underestimate somewhat the extent of the apostle's knowledge of the Master's teaching; the section on "The words of the Lord Jesus" (pp. 111-117) is sound but undeniably slight. That the author accepts the main idea for which I am contending may be seen from the snap-shot he gives us of Paul on the beach at Miletus quoting from that "manual of the Sayings and Acts of the Master . . . which he always packed, with his other precious books and papers, in his traveller's kit."[3]

But is such a view of the amount of the teaching of Jesus included in Paul's letters consistent with Paul's own statement of his apostolic commission and the stress he placed on his independence of human influence (*Gal.* 1^{11f})? I consider it is, for the argument there is intended to prove that his apostleship was a direct endowment from God and in no degree less authoritative than that of the earlier apostles, but it does not mean that subsequently to his conversion he received no information from them concerning the life of Christ—a hardly credible state of things. May we not see, too, a link of some sort between *Gal.* 1^{15f}, and *Matt.* 16^{17}? In each there is reference to an inner revelation and an independence of "flesh and blood"; if Peter's interest in the ministry and teaching of Jesus were maintained and intensified after that experience, is it not reasonable to suppose that Paul's was aroused and made strong? We reach the same conclusion when we consider other passages in which he speaks of the source of his message. When he says (*1 Cor.* 11^{23}): "For I received *of the Lord* that which also I delivered unto you," is it necessary to suppose that

[1] *Romans,* pp. 381, 382. [2] *Op. cit.,* p. 493. [3] p. 11.

these words imply a special revelation from the Risen Christ? They are so taken by Mr. Bevan and others, but surely without good reason. It may not be possible to argue—as Neander[1] and others did—that the use of ἀπὸ rather than παρὰ definitely indicates mediate rather than immediate enlightenment. Lightfoot thought this could not be insisted upon, and the papyri suggest that he was right.[2] But though Robertson and Plummer[3] come to the same conclusion, they nevertheless consider we should probably have had παρὰ if direct communication had been meant, and they point out that Zahn and Schmiedel are agreed that Paul is here appealing to historical tradition. In 1 *Cor.* 15[3] it is clearer that Paul means he had received information through the disciples; Lias well says: "What he had received from others he tested by examination of the Scriptures, by prayer and silent communing with God, till it became his *own*, by revelation and by that inward conviction which none but God can give."[4] Such an interpretation seems to be equally applicable (without any modification on account of the additional phrase "*of the Lord*") to 11[23]. An important passage is 1 *Cor.* 7[10, 12, 25, 40]; after referring—though not in exact terms—to a precept of Christ's (*Mark* 7[12]), he twice deals quite in the same spirit with points not mentioned by Jesus, drawing a distinction between these conclusions of his own and the definite command, and then finally on still another point he again affirms his judgment, adding, "I think that I also have the Spirit of God"; the inference seems inevitable that he regarded these decisions of his as being Spirit-guided, in which case the previous "not I, but the Lord" (v. 10) must refer to an historical utterance of Jesus.

But is oral tradition adequate to explain these facts? Apart from the likelihood that if there were early documents he must have handled them, several other considerations may be mentioned; they do not, of course, amount to demonstration, but they do appear to raise a presumption in favour of his use of written sources. References to "the traditions" (1 *Cor.* 11[2], *etc.*) leave the question open: Robertson and Plummer are of opinion that here oral tradition is meant, but they add that "there may have been written collections of the sayings of our Lord." It is clear from 2 *Thess.* 2[15] that such traditions could be taught not only by word of mouth but by letter, and if Paul handed them on in writing he may obviously have so received them himself. Again, the mention in 2 *Tim.* 4[13] of "books" and "parchments" is of interest; Dr. P. N. Harrison has shown that there is good reason for thinking this request, like other *personalia* in the Pastorals, is Paul's own,[5] and while it is impossible to say with certainty to what the apostle

[1] See Knowling, *op. cit.*, p. 37.

[2] See *Expositor*, July, 1908, p. 92, and A. T. Robertson's *Grammar of the Greek N.T.*, pp. 579, 614 f.

[3] *Comm. on* 1 *Cor.*, *loc. cit.*

[4] *Cambridge Greek Testament*, *loc. cit.*

[5] *The Problem of the Pastoral Epistles*, pp. 118 f.

was referring, it is worth noticing that Hastings[1] quoted without disapproval Latham's idea of the "parchments" as belonging to the "*Grundshrift* of the Gospels."[2]

A more important consideration is that several Fathers quote Pauline passages and attribute them to Jesus; Origen, for instance, and other writers also, so ascribe the words, "Let not the sun go down upon your wrath."[3] It is impossible to discuss here the issues raised by such passages, but there is certainly much to be said for the theory that Paul used at least one document containing sayings of Christ which survived in some form beyond the first century. Finally, it has been argued that certain points in passages where the apostle appears to be in touch with the same tradition as we find in the Synoptics are best explained by the hypothesis that a common Aramaic writing lies at the base of both.[4] The most striking example is that there are many parallels between *Luke* 21^{34-36} and 1 *Thess.* 5^{1-7}, but Paul's "as travail" is much apter than St. Luke's "as a snare," and may be due to his better understanding of a word which can be pointed so as to yield either sense. That the apostle knew and used Aramaic is, of course, stated in *Acts* 21^{40}.

For both these points, then—the existence of Gospel sources antedating the Epistles, and Paul's acquaintance with these—there is, I contend, a great deal more to be said than is often realized. And a due recognition of this fact should help in a measure to restore confidence in the trustworthiness of the Gospels and at the same time to reveal Paul in his true historic relationship to our Lord.

RODERIC DUNKERLEY.

[1] *Dictionary of the Bible*, III, p. 674.

[2] *The Risen Master*, pp. 221-222, 464.

[3] See Resch's *Agrapha*,[2] p. 136.

[4] *Expositor*, July, 1890.

ETERNAL LIFE.

THE nature of Life is generally expressed in terms of the relation between the organism and its environment. It is the maintenance of the organism's adaptation—the series of successful reactions which enables it to overcome the recurring difficulties of its situation, and so to escape any overwhelming disaster. It plainly follows that as the environment changes the species, the individual, or the society, must change correspondingly; and thus Life advances from the unconscious sensitiveness of the plant to the morality and mysticism of man.

But while all this is essentially true, it is at the same time seriously inadequate, because it omits a still more fundamental attribute of Life. In other words, it presents the organism as mainly plastic and passive—as being, in the long run, moulded by its environment, very much in the same way that plasticine, *e.g.*, softens and hardens in response to changing temperature. The organism, of course, is undoubtedly active in endlessly diverse ways that are quite impossible to non-living matter. But this does not alter the fact that, on the foregoing view, the organism must (as it were) take its lead from its environment very much as an orchestra follows the conductor's varying beat. A deeper insight into Life, however, shows that this is never what really happens; so that it is much more accurate to invert our simile and regard the organism, not the environment, as filling the conductor's *rôle*.

For while every organism must (obviously) adapt itself to its surrounding world if it is to survive at all, still it is always attempting to do much more than this. Successful adaptation is only the first step—the opening bar of the long symphony of its existence—the basal condition of a far higher and fuller range of activities. Each living thing, in other words, incessantly strives to *dominate* its environment to subordinate external agencies of every kind to its own needs and purposes; not only to derive as much sustenance as possible for itself, but still further to widen the effective range of its offspring and its species. The more complete its organization, the more successfully does it achieve this general end; the single-celled animal being confined within an almost microscopic habitat, while a ferocious mammalian species may prey upon an entire continent. The essential principle of dominance, however, is exactly the same in both cases, the only differecnes lying in the range and detail of manifestation.

The nature of Life, therefore, cannot be properly understood unless it is regarded as the unceasing effort to attain increased dominance. Unfortunately, however, the equally incessant rivalry between all living things prevents the clear perception of this truth, for their strenuous competition with one another—the "struggle for existence"

—limits the mastery which each actually gains so drastically that all alike seem to do no more than precariously hold their own ; and the consequence of this is that Life becomes interpreted in terms of mere adaptation and nothing more. But the very fierceness of the " struggle for existence "—the ruthless wholesale elimination which accompanies it—quite plainly shows that all the contestants are striving to subdue their environment, which includes of course their keenest competitors, to their own specific purposes.

This principle then is universal ; but it is exemplified most widely in the case of man, for two main reasons. In the first place, man is himself the final victor in the age-long " struggle for existence," or (more truly)" struggle for dominance " ; and secondly, the unique faculties which man has gained as the outcome of this struggle and victory confer on him a supremacy over his world far exceeding that possessed by any animal whatever.

Two other equally important points must here be observed (*a*) the incalculable potentialities of man's *future* dominance ; (*b*) the *uniqueness* of man's mental and spiritual faculties. The first speaks for itself ; although science, invention, and engineering are all in their infancy, still they are slowly revolutionizing the material aspects of civilization. The second feature is far too little recognized. The evolutionary standpoint has become so familiar that we have inevitably come to regard human attributes as being merely a few degrees higher than those of animals. Such a view, however, is radically inadequate. It is true that evolution demands an unbroken continuity between the mind of man and the mind of animals ; since our own mental capacities have gradually arisen from the animal level, the difference is undeniably a difference in degree. In their fully developed form, nevertheless, these capacities are undeniably unique. They may be summarized under the five aspects of rationality, the sense of beauty, will, morality, and religion ; while no animals whatever, not even the anthropoid apes, possess more than an extremely rudimentary intelligence, æsthetic sense, and will. In these respects Professor McDougall ranks the higher apes as markedly inferior to the most primitive of savages. Religion and morality are plainly absent altogether. It is in these last respects, indeed, that the contrast becomes most patent, for while the knowledge of savages is extremely limited and their art equally crude, their moral codes are on the other hand often complicated and drastic ; similarly their religious beliefs, childish though they seem to us, are surprisingly definite and firmly held.

The five-fold nature of man, then, is in a literal sense unique. The interfusion of these highly diverse attributes constitutes selfhood or personality ; if either of them is seriously defective, to that degree the personality is maimed just like a bird with a broken wing. This becomes most obvious in insanity, but it must be recognized that

the same principle applies to the entire self. If, *e.g.*, the will is impaired by some "unconscious" influence, or if æsthetic sensibility is seriously blunted, or the range of religious experience limited, then the individual is to that extent dehumanised, since he has sunk far below the normal level of selfhood. Every self, therefore, that is truly such must present a certain degree of balanced harmony between these five main attributes. This ideal harmony is extremely difficult to attain, for as soon as any single faculty begins to develop to an unusual degree, the mutual balance is immediately disturbed. This is the price that humanity has to pay for genius. The supremacy of genius —which is plainly only another name for an unfettered dominance— in any given sphere is compensated, not necessarily by positive evils in other directions, but rather by the loss of that ideal equilibrium which marks the true self, no matter how modest its actual achievements may be. But mediocrity, in its turn, similarly debars the self from reaching its highest possible levels, thereby condemning it to the obscurity of the average life.

If we turn from the single individual to the race, we may regard all the achievements of genius as being contributions to the fuller harmony of the racial mind. They form part of its common treasure, to be transmitted from generation to generation and enjoyed at will by all. In this way they become once again part of the endowment of every separate self, widening its range, enriching its responsiveness, but above all intensifying its native capacity to dominate its environment. So far as wealth and similar material advantages are concerned this is obvious, and also, though to a less degree, with regard to knowledge. The contrast between ancient and modern civilizations lies not so much in the amount of their riches as in the vastly increased efficiency with which the recent developments of science enable us to use these material resources.

But though all this is quite obvious, its real significance is far too seldom perceived. We must realize that while knowledge certainly enables man to satisfy his material needs more and more successfully, knowledge in itself is a spiritual possession, just as art is. For while art reveals to the mind the *beauty* of the universe, knowledge reveals its *laws*; it enables man to comprehend the structure or constitution of the universe, alike in the realms of matter, of life, and of mind. It is true, of course, that this comprehension varies widely in its extent, and that we know far more about the physical world than about the psychical. But this is a point of detail, not of principle; in each and all of its specific forms knowledge constitutes a steadily deepening insight into the nature of the one universe.

From this point of view, then, it is often deplored that our knowledge of the material realm should be so extensive while our knowledge of life and of mind is so limited. On the other hand, this fact illuminates in a very striking way the real character of knowledge. It enables

us to see that the human mind, feeble and transient though it seems to be, is nevertheless able to bring the whole physical universe within its grasp—to penetrate to the farthest confines of space and the remotest ages of the past. One single fact, out of a countless number, will suffice to illustrate. The distance from the solar system of the faintest nebulæ hitherto discerned is 140,000,000 light-years[1]; and yet man's mind has bridged this inconceivable abyss to discover, with remarkable and increasing precision, truth upon truth about the evolution and structure of the stars.

Here then we find the essence of the fundamental contrast between the human and the animal mind. The responsive capacity of the latter is drastically limited; it certainly seeks to dominate its own environment, but this itself is never very extensive. The environment of man's spirit, on the other hand, is as boundless as the universe, so that not in the physical and mathematical sciences only, but throughout every department of knowledge without exception, man is gradually making himself master of the intricate structure of Reality. And this gives us the clue to the status of man's mind when it is taken, not in its intellectual aspects alone, but in its entirety. For throughout the whole of his experience, but especially, of course, at its higher levels, he is brought into direct contact with some aspect or other of the real universe. Just as Nature awes him with her unfathomed might and mystery, so she thrills him with her incomparable beauty, of which his own greatest art is but a pale reflection. How profoundly false, then, was that nineteenth century estimate of mind which regarded it as nothing more than the accidental by-product of material processes! It is certainly true that mind is the child of Nature, in the sense that the most complex physical processes, as they occur in nerve and brain, underlie mental activity. But though man may thus be the child of Nature, he is not her slave; rather does his knowledge make him at least her equal, if not in fact her master.

But it is illogical to halt here; and the clue which we have thus obtained enables us to go on to interpret the whole of man's being. Man's knowledge is inseparable from his conduct; just as the former sustains his contact with the natural laws of the universe, so the latter expresses his response to the *moral* laws of the same universe. But in this respect, most unfortunately, we too often repeat the error of earlier thought in its false estimate of mind, for any estimate of goodness which confines it to the petty details of everyday life and social relations is equally false. I do not mean that these are in themselves negligible: they are on the contrary of the highest importance, as both ethics and religion have always insisted. But this principle is too frequently advanced without any clear justification, thus rendering itself almost defenceless against the familiar objection

[1] A "light-year" is the distance traversed by light in one year; and light travels (in round figures) at the speed of about eleven million miles per minute.

that the only sanctions for such a trivial affair as human conduct can be an equally trivial tradition and convention. And this objection is quite unanswerable, unless we realize that man's moral and religious capacities bring him into closer contact with the universe than either his æsthetic sense or his intellectual power, far ranging as we have just found these to be.

But how can such petty issues of human life have any real link with the vast and eternal processes of the universe? The answer turns on the principle that these universal processes, throughout all their diversity, show themselves more and more clearly to possess a single and mighty purpose. This is in fact the true significance of the evolutionary principle. All its intricate details must be regarded as stages in the gradual realization of progressively higher forms of existence, beginning with the primeval gas from which nebulæ and stars originate, and culminating, so far as our own planet is concerned, in all the highest types of human personality. Theism, of course, must expand this principle still further, and interpret the entire sequence as the fulfilment of the Divine Will manifesting itself as creative purpose. There must also be considered, (*a*) from the scientific standpoint, the facts of degeneration and devolution; and (*b*) from the ethical standpoint, the problems of pain and evil. But while all these difficulties must never be ignored, still they yield no fundamental conflict with the foregoing principle, although it is here impossible to justify this contention in adequate detail.

In any case it becomes clear that the human spirit, in being "brought into direct contact with some aspect or other of the universe," is really confronted with the evolutionary manifestation of the Divine Will. All man's knowledge concerns the details of its operation, but, as I have endeavoured to show, it enables man not merely to respond to his environment, but still further to dominate that environment—that is to control and modify it, in however slight a degree, always in such a way as either to further, or to hinder, the fuller realization of its own final purpose and ideal. To use a somewhat crude illustration, each of us may either put his shoulder to the wheel of the universe, or put a spoke in that wheel—according as we exercise whatever degree of dominance we enjoy. Very rarely indeed can anything we do make much difference, except in the sense that it always makes a vital difference so far as the nature and destiny of the self are concerned. Every act without exception, no matter how trivial it may seem to be, is in a most intimate sense a part of the life of the self, since at one and the same moment it reveals, expresses, and modifies that life.

This brings us to the final point. Human life, we too often forget, has always two aspects—outer and inner, or objective and subjective; because the first is patent, while the second is latent, we usually place the entire emphasis on those outward activities which form, *e.g.*, the "Life" of any distinguished person. But these obviously spring from

that inner life generally called "character," which means, at bottom, that it is this inner life that forms the very being of the self. This, indeed, is the case even before selfhood has been evolved, for the outward life of animals, and even of plants, arises from and expresses their specific constitution or (again) their "inner life." But with the attainment of personality this principle becomes of paramount importance. For the inner life of man then expands so widely that, at various points, it touches the entire universe and so becomes capable of sharing most closely in what we may now call the "life" of the universe, or still more truly the Divine Life.

It advances, in brief, from the merely natural plane to the spiritual, and so becomes "eternal." For "eternal" denotes not merely the time during which Life persists, but rather the level that the self has attained—the degree to which it consciously merges itself within the universal or Divine Life and, in so doing, subordinates that dominance which is its very essence to the absolute dominance of God. Thus, and only thus, can man share the unceasing Life of the universe which the passing of time, far from destroying, carries to an ever fuller fruition. "He that doeth the will of God abideth for ever."

J. E. Turner.

"I REMEMBER, I REMEMBER."

SOME VERY RAMBLING RECOLLECTIONS

THE EDITOR asks me to cast back and reminisce for a few minutes. I find it a dangerous experiment. Once the doors are opened it is not easy to close them again. It is like rifling a hive. One resurrected bee sets all the rest buzzing. Whether there is any honey . . .

And, again, for me to be asked to babble of the past in the scholarly pages of the CONGREGATIONAL QUARTERLY seems to me very like asking a playful puppy to frolic in a parson's study. However, even playful puppies have their uses and may at times unconsciously render first aid to deacon-worried padres.

And so, as a certain portion of my time now-a-days is wasted in the refutation of very definite and quite groundless statements that I have become a convert to the Roman branch of the Church on earth, I will take this opportunity of showing how unlikely this is to have happened or ever to happen. I enjoy the good friendship of many very charming Roman Catholics. I admire their whole-hearted devotion. I can, indeed, from the spectacular point of view, occasionally enjoy their ornate ritual, though I cannot claim to understand all its hidden meanings. But farther than that I cannot go. My father was a staunch Congregationalist all his life and I was brought up in his faith. I claim it now as my own as being the simplest and widest that I know. If sect-divisions have, with the passing years, come to mean very little to me, that is, to my thinking, a sign of healthy growth. I regret that they should exist, but they do not trouble me. Any man whose face is set steadfast towards "the Son and His Fair Light" I welcome as a fellow-traveller whose hand I am glad to grip.

My father was connected with, and I think an office-bearer at, Cannon Street Chapel, Manchester. I have no recollection of the place. I faintly remember, though it may perhaps rather be only hearing of, J. Allanson Picton, of Cheetham Hill, where our house looked out sombrely over St. Luke's Churchyard. My first actual remembrance of a church as something more than a name synchronizes with our going to live in Whalley Range, and centres entirely round Chorlton Road Congregational Church, just below Brooks's Bar, Manchester, where there was still a toll-gate in action on behalf of old Sam Brooks, the banker, who rode into the city each morning on a chunky cob and looked much more like a "sporting gent" than a wealthy banker. The toll-house was kept by a little old woman who sold "Wotherspoon" sweeties in little oblong pink paper packets, the only kind I remember in those days. I remember, though dimly, the festivities of the day the top-stone of the church steeple was laid.

Coming along down the years I associate Chorlton Road especially with Dr. John A. Macfadyen, with his great bushy beard, bald head, and ever-welcoming smile—a great and good man, a wonderful preacher, the generous heart of a very live and active church, which in due time became the mother-church of several others. Dr. Macfadyen, born in Greenock and married there, came to us from St. Helens. He generally preached with such passionate fervour that when he returned to his vestry he was in a state of exhaustion and wet through with perspiration, and Mrs. Holt, the chapel-keeper's wife, always had ready for him a glass of hot milk with an egg beaten up in it, to sustain him on his way home. He was a great pastor as well as a great preacher and was the genial moving spirit in all the church's activities.

My father was superintendent of the Sunday School, deacon, and treasurer of the church for very many years, until he left Manchester to live in Southport. The great illuminated scrolls presented to him on leaving speak, I see, of "thirty years of devoted service." As simple matter of fact, his whole life was wrapped up in the church and he had few interests, beyond his business, outside it.

He was always at the church long before anyone else, to see that everything was in order, and I used to trot along with him full of official importance. I remember on one occasion when the place was not heated to his satisfaction (the heating apparatus was of course a constant source of trouble) and he remonstrated with the chapel-keeper, and looked about for the thermometer to emphasize his case, that worthy, but rather simple, man presently produced it from the top of a hot-water pipe, saying, "I thought myself it was a bit low so I put it on there to bring it up a bit." Perhaps he was not quite as simple as he seemed.

Dr. and Mrs. Macfadyen lived within fifty yards of us, just across Withington Road, and our house was always open to them. We were, indeed, very close friends, and well I remember how often Mrs. Macfadyen would run across to relieve her mind when little frictions arose in church matters. For even in the best diaconate there is generally at least one angular person not fitted with ball-bearings and a little Sunbeam bath. She, I think, felt such things more than her husband. I imagine she did her utmost to act as buffer between him and the frictionists, so that he might carry on untroubled. One of her methods of expressing herself on such occasions was amusing and very effectual. She would set up a sofa-cushion on end and pummel it with her fists—with a vehement "There, Mr. X!" "Take that, Mr. Y!", till the cushion collapsed and her equanimity was restored and she could smile again and discuss matters calmly.

Dr. Macfadyen was, I believe, one of the first to arrange an interchange of pulpits with American preachers, and on several occasions he was out there for some months at a time.

He was always an ardent teetotaller, and one humorous story was

told of him declining a second serving of pudding at a dinner but saying he would like some more of that very excellent sauce—the unusually titillating flavour of which was, unknown to him, due to a strong infusion of brandy. On another occasion he unconsciously invented a new drink by pouring milk into a cup of Bovril which he thought was tea. It was, I believe, the first time the blend had been tried. It was found to be good and was christened on the spot "Macfadyen's Mixture."

In course of time Mrs. Macfadyen's much younger half-sister, Margery, became my wife.

I attended the Sunday School as a boy, and, indeed, until I left home to live in France. My teacher was James Windsor—a fine man. I remember he always held up to us as his ideal of a missionary, James Sibree, of Madagascar, who is, as I write, still alive. James Windsor died some years ago. He was a great admirer of Charles Kingsley and presented every boy who left with a copy of *Westward Ho!*

Many names connected with the church surge up in me as I recall those days,—honoured names still in Manchester, some of them—Woodwards, Deans, Hansons, Baileys, Needhams, Goultys, Bryce-Smiths, Boyds, Hoyles, Frances, Arnolds, Worswicks, Caddells, Birdsalls, Newths, and many more.

Prof. Newth was head of Lancashire Independent College. Miss Lavinia and another sister kept house for him there, and with them was a nephew, George Newth, who was schoolfellow with me at Old Trafford School, as also were several Hoyles and Deans. J. E. Whitehead, a student at the College, was my Sunday School teacher for a time and often had some of us boys up to tea in his little monastic study at the College, overlooking the Gym. quad.—always a great treat. Sardines, I remember, had a quite peculiarly pleasant flavour there.

Once each month the whole school gathered in the large upper hall and was talked at by the Superintendent or some visitor. I have a gloomy remembrance of one such occasion. Bull's-eye lanterns were the vogue just then. Every boy of parts had his "Bull's-eye" which he tended with care, polishing the reflector till it was like silver, giving meticulous attention to its wick and its oil and its conical cap, which at a touch shed or shaded the light. And at night we sought the darkest lanes and roads for the masterful pleasure of shooting our little searchlights into obscure corners and at startled passers-by. Street-lamps in the suburbs were few and far between in those days, and only flickering wind-blown gas-jets at best. On the gloomy occasion referred to, my father in his address on, I imagine, "A lamp unto my feet", told of a small boy whom he knew very well (all eyes focussed on me!) who, when he had to go out at night, would carefully fix a new candle in his lantern, and so on. Now if there was one thing we small boys despised it was no-class, low-class childish lanterns which held only candles. And so—unholy glee on the part of my class-mates,

nudges and winks and satirical whispers of " Candles ! "—and a desire on my part to sink through the floor. I am surprised now that I did not jump up and shout, " It's not. It's wick and oil." However, what I do remember is that on reaching home I wrathfully informed my unconsciously offending parent that if he ever dared to refer to me in the school again I would never more set foot in the place, and I don't remember that he ever offended in that way again.

As a child—the youngest in the family and the only boy—I do not remember ever being subjected to personal chastisement. That came later at school, and always and only for the same reason—which seemed to me at the time entirely unreasonable, and which I have never yet been quite able to fathom. Possibly I had been a bit spoiled at home. Possibly I had in those days a somewhat unduly " good conceit of myself," as they say up North. But I was quite unaware of it, and if it was there it was rudely knocked out of me at school.

I have dim recollections of a comical little Dame-School up in Cheetham Hill, and of the school I have told of in *Roderic Fyfe*. But my real school-days began when I was taken by my father to be interviewed by the Head of Old Trafford School. He was a big man with a great bushy beard and a rather fierce manner. It was a somewhat notable school in those days and there were usually more applicants than it could accommodate. In the course of that first interview I remember the bushy-bearded one pouncing suddenly on me with " Spell separate ! " " S-e-p-e-r-a-t-e," said I confidently. And that was that ! And he no doubt diagnosed my previous schooling from it quite correctly. However, I was admitted, and learned in due course to spell separate with only two e's.

But he was a man of strange humours at times, or so it seemed to me, and I never felt that I really understood him or he me, though I rose to be head boy—with W. E. Hoyle next below me and waging incessant battle with me for first place. The other day I unearthed a school form-list which recalled many memories, and a " Certificate of Honour " testifying to the remarkable fact that I had " never once been late or absent during the past seven years," a record—seeing that the school was fully two miles from home—which might surely excuse any lapses from punctuality for the rest of one's life.

But, to my thrashings. We day-boys dined with the boarders in the long dining-room,—the table in the centre, with the Head at one end and his wife at the other, and twenty boys on each side between them. We day and younger boys sat at long narrow side-tables facing the walls, and groused among ourselves at the food, which was generally quite good enough though a bit monotonous. Well, one day, to me, all unconscious of anything unusual in the way of misbehaviour, came a sudden sharp word of reproof from the Head at his far-away end of the big table, and apparently I took it unduly, though I have still no idea as to the reality of my offending. As we smaller ones filed out

into the big school-room the Head stood waiting, and as I came up he demanded what I meant by it. As I had not the remotest idea what *he* meant I probably said so, and the next moment my wits were scattered and the world dashed into whirling chaos by a sounding slap on the right side of my head with his big open hand. As I staggered from the impact I was neatly fielded and brought up level again by a similar smack on the left side, and so it went on, he, I believe, asking me between each blow if I now understood, and I dazedly gasping, "N-n-no, sir!" As I understood still less at the end than at the beginning I was sent off to the condemned cell—the music-room—which opened out of the Head's class-room where he took the Sixth Form fellows.

And there I pined in solitude most of the afternoon, full of forebodings, racking my small brain—I was about eleven, I suppose—as to what I had done to deserve such treatment, and tip-toeing at intervals to peep through the glass-door into the class-room, to the gleeful amusement of the Sixth-Formers who had nothing direful on their immediate horizons. I suppose I was sent thus into retirement to meditate on my sins and get to the bottom of them. But when, at very long length, the Head came in and questioned me about it I had got no further in the matter. So he looked upon me as a case-hardened sinner and proceeded to maltreat the outer casing with a long and vicious cane, in hope, I suppose, of quickening a better spirit within. Then, at last, as the better spirit made no sign, he explained to me, bursting with rage and indignation, that he perceived in me an unholy spirit of pride. When he spoke to me at dinner I had, he said, elevated my eleven-year-old nose in a manner which told him what was in me, and, for my lasting benefit, he was determined to cast the demon out. Hence . . . !

And then—oh ye gods and little fishes!—he made me kneel down at the music-stool, and he knelt too and prayed that my demon of pride might be exorcised. And the while, my one and only furious desire was to hurl him out of the window into the playground and jump on his body. But as he was at least seven times my size I was wise enough to keep my wishes to myself. Then I was allowed to slink furtively back into the Junior School-room, where the Master, John Barnes, whose name is fragrant to me still, received me with compassionate understanding and treated me not as a criminal but as a maltreated lamb. When I lingeringly reached home that night, and my still-inflamed cheeks excited family comment, I remember mumbling sulkily that I had run into something. Which was true enough, but not, in the legal sense, the whole truth and nothing but the truth.

On two other occasions we came to strife—one-sided strife—over this matter. At last he gave it up, and left me, now Senior Monitor and Head of the School, and my reputed demon to do their own outcasting. But though there was outward peace between us I have never

felt that we ever properly understood one another. Goodness knows I had no cause for pride on any count whatever. I have imagined, in puzzling over the matter, that it must have been some boyish mannerism, of which I was quite unconscious, which grated on him and got his back up till he could only get it down again by letting fly at me. Anyway it was only and solely my alleged demon that ever brought me lickings at school, and if the old man could have thrashed the demon instead of me I should have had a happier time of it.

I remember calling, one day, some years ago, when I had to be in Manchester, on Prof. Adeney when he was Head of Lancashire College. As we paced the fine tree-shaded walk alongside the cricket-ground I said what a delightful old place it was. He said, "Yes . . . But it's exile . . . it's exile." He was never quite happy till he got back to London.

My greatest boy-hood friend in those early days was Patrick Bramford Caddell. His memory is dear to me. But I have not heard of him for more than forty years.[1]

At Southport, when I eventually returned there after living in France and America, we attended the Rev. John Chater's church, and later a small branch church in Birkdale where the Rev. J. E. Lucas officiated in the pulpit and I at the American organ. Between us we kept the place going. But in time I migrated to London and Mr. Lucas set up a school in Blackpool.

To cast still further back along the old trail for a moment—as a very small child I have a faint recollection of being taken by one of our maids to a Young Women's Bible Class at the house of the Misses Lees, in Smedley Lane, Manchester, sisters of Jonathan Lees of Tien-tsin. He and my father were very old friends and kept up a regular correspondence for many years. When I came to live in Worthing I found his son, Dr. Bernard Lees, one of the leading medicos here. At Victoria University—into which the old Owens College had blossomed after its removal from its dismal quarters in Quay Street—I remember Jerry Peill and Will Pickersgill, who came down from Lancashire College for certain classes. Both were preparing for the Mission field. Both became engaged to daughters of the Rev. Thomas Davies of Darwen, whose son, Sidney, was one of my boyhood friends. Pickersgill's fiancée was drowned while on holiday in North Wales, but by special permission he was allowed to go out to Madagascar as a bachelor. In course of time he drifted into the Consular service out there. Jerry Peill and his wife went to Madagascar also, where they did great work. Their sons were Dr. Arthur, Dr. Ernest, Dr. Sidney, and Roy Peill, all in the China field. When I came to Worthing I found Jeremiah Peill living within a stone's throw of my house. And

[1] If there are any Caddells still in Manchester who can give me any information about him I would be glad to get it. This is in the nature of a B.B.C. appeal, though I suppose the CONGREGATIONAL QUARTERLY carries hardly as far as the wireless.

presently my old boy-friend, Sidney Davies, brother to Mrs. Peill and father-in-law and uncle of Roy Peill, came to live two houses higher up the road, after a long record of good work in Egypt and as Medical Officer of Health for Woolwich.

On a visit, some years ago, to Victoria University, Manchester, I found my old school-fellow of Old Trafford School, W. E. Hoyle, flourishing as Curator of the Museum there. Later, he was in charge of the National Museum of Wales at Cardiff. His brother, Rossiter, I met, as Master-Cutler, at Sheffield when I went to speak there during the War.

To revert again to the very early times. The only books I recall were the Bible, of course, though it did not greatly interest me then, *Robinson Crusoe*, *Pilgrim's Progress*, and Foxe's *Book of Martyrs*—a very large and ancient book with fascinatingly horrible pictures. It and an old *History of England*, full of wonderful pictures of fights on sea and land, were so large and heavy that they could only be looked at by living flat on the floor on top of them. There were also many bound volumes of *The Leisure Hour* and *Sunday at Home*.

An unwritten law of the house drew a sharp line between books which might be read on week-days and those considered not absolutely improper for Sunday. *Sunday at Home* was correct reading for Sunday; perusal of *The Leisure Hour*, which was more interesting, could only be indulged in with a sense of discomfort and evasion. Nowadays, having arrived at years of discretion, commonsense tells me that if a book is fit to be read on week-days it is fit to be read on Sunday. And yet even now the reading of a novel on Sunday induces in me a touch of the old feeling of wrong, or at all events not-quite-right-doing.

In due time *Good Words* was permitted, with serials by William Black, Amelia B. Edwards, *etc.*, and came as refreshing streams to a dry and thirsty small boy.

A younger sister of my mother lived with us all her life. She was deemed almost too advanced, and treading risky paths, because of a book she bought and read in the privacy of her own room. I was never allowed to set eyes on it, but she told me suitable bits of it at times. It was *Jane Eyre*, and it was her great stand-by for years. I imagine now that whenever the monotony of our small household got too much for her she indulged in a wild orgy of *Jane Eyre*.

Later on I read everything I could lay hands on, and broke many bounds in the doing of it. And Aunt Mary, sensing no doubt a kindred spirit, presented me with many a yellow-back, published mostly by Routledge's, in which I delightedly revelled. Capt. Mayne Reid, Marryat, Armstrong, Harrison Ainsworth, and Miss Braddon, Mrs. Henry Wood—and, in time, Ballantyne—I have never had such intense enjoyment in reading as I had in those days.

Very many years later, when I was running *The Detroit Free Press* in London with Robert Barr, a little round, plethoric gentleman, with

a round red face and a red waistcoat, puffed laboriously up the narrow staircase of our offices at 325 Strand and, when he had recovered his breath, introduced himself as—Capt. Mayne Reid. It was a shock. I almost fell out of my chair. I had always visualized him as a dashing *beau-sabreur*—the hero of *The War Trail, The Scalp-Hunters, The Rifle Rangers.* But he was Mayne Reid right enough, and he had done gallant service with the United States forces in Texas and Mexico, and he had written of the things he had seen and gone through.

One other golden memory I have in connexion with books. A lady, a friend of the family but not a very intimate friend, presented me on, I imagine, my tenth birthday, with five pounds, all to be spent in the purchase of books. Why she did it I never knew. Bountiful intuition on her part, it may be. Mrs. John Warburton was her name and I bless it still. I bought the whole of Dickens, and Scott, seven selected volumes of Thackeray, and, as a make-weight, Smiles's *Self Help* and Macaulay's *History* and *Essays*, and I have them all still.

When, in due course, after living for some time in America, we came up to London, residing first in Bedford Park and then in Ealing, we for some years attended the Rev. W. F. Adeney's church at Acton—walking across the brick-fields from Bedford Park, and along the Uxbridge Road from Ealing. But it was too far for our youngsters and we transferred to Ealing Green Church, then under the charge of the Rev. John Byles, a very lovable man whom everybody esteemed highly. Unfortunately, in course of time his views on certain points diverged from those of the church, and he left and was succeeded by the Rev. W. Garrett Horder, whose well-edited hymn book, *Worship Song*, is widely known and used.

The at-once-weak-and-strong point in Congregationalism is its absolute freedom. Subject—it should be—to none but the Highest Law, every church is a law unto itself, as regards its internal affairs at all events. And freedom so complete carries with it all possibilities. Many men many minds, and among free men differences of opinion are at times inevitable. When these get beyond assimilation or friendly adjustment divisions and secessions may take place. That happened at Ealing Green and a number of us transferred to the struggling church at West Ealing, when the Rev. John Broadhurst Nichols was carrying on a gallant fight in a growing but singularly apathetic neighbourhood. This influx of new blood gave him the happiest time he had had for many years.

Then, when I was away in East Africa with my youngest boy, my folks at home decided that Ealing would be too cold for one who had been living for nearly a year almost on the equator. So they found a house at Worthing which they liked, bought, and moved into, lock, stock and barrel—meaning thereby chiefly an enormous number of books and the papers and accumulations of over thirty years in Ealing —a Sisyphean labour which I do not think I could ever have faced

myself. However, they beat Sisyphus and got everything there. At least, I hope so. Occasionally I remember something whose whereabouts I knew exactly in the old house but which I cannot find in the new. But as there are many great cases and packages in the cellars still unopened after five years, they are probably there, and sometime I shall make time for days of discovery and revive many old memories digging them out.

And so—*à Dieu* and *au revoir!*

JOHN OXENHAM.

IS THIS OUT OF DATE?

EXACTLY two hundred years ago, in his *Serious Call to a Devout and Holy Life*, William Law described Calidus:

"Calidus has traded above thirty years in the greatest city of the kingdom; he has been so many years constantly increasing his trade and his fortune. Every hour of the day is with him an hour of business; and though he eats and drinks very heartily, yet every meal seems to be in a hurry, and he would say grace if he had time. Calidus ends every day at the tavern, but has not leisure to be there till near nine o'clock, He is always forced to drink a good hearty glass, to drive thoughts of business out of his head, and make his spirits drowsy enough for sleep. He does business all the time that he is rising, and has settled several matters before he can get to his counting-room. His prayers are a short ejaculation or two, which he never misses in stormy, tempestuous weather, because he has always something or other at sea. Calidus will tell you, with great pleasure, that he has been in this hurry for so many years, and that it must have killed him long ago, but that it has been a rule with him to get out of the town every Saturday, and make the Sunday a day of quiet, and good refreshment in the country.

He is now so rich, that he would leave off his business, and amuse his old age with building, and furnishing a fine house in the country, but that he is afraid he should grow melancholy if he was to quit his business. He will tell you, with great gravity, that it is a dangerous thing for a man that has been used to get money, ever to leave it off. If thoughts of religion happen at any time to steal into his head, Calidus contents himself with thinking, that he never was a friend to heretics, and infidels, that he has always been civil to the minister of his parish, and very often given something to the charity schools."

EDITOR.

GOD AND NATURE.

A REPLY.

I

THE charge of "cruelty" against "Nature" because of the alleged lethal sufferings inseparable from the lives of animals in the wild state has, since the emergence of the evolutionary theory, been frequently brought forward by a certain class of naturalists.

In the two articles by Mr. C. W. Greatorex and Mr. H. W. Shepheard-Walwyn in the last number of this review,[1] this indictment is preferred with a ruthless and rhetorical emphasis calculated to rouse deep disquietude in the minds of many whose sympathies with animal life are finely developed, but who do not know how to evaluate the facts. In this reply I am mainly concerned not with denying the fact of suffering in Nature, but with the interpretation given to it by Mr. Greatorex. The article by Mr. Shepheard-Walwyn belongs to another category, and can be dismissed more summarily.

The former writer attempts to forestall any reply by those unfortunate enough to belong to the category of professional theologians by a covert charge of intellectual dishonesty against the apologists who endeavour to palliate this attitude towards the natural order, as will be seen from the following quotation: "Beyond doubt," he writes, "Nature in many respects is cruel—outrageously and abominably cruel. Only a person blinded by pre-suppositions, or afraid to face the facts, would deny the truth of this assertion." He adds, "I am well aware that some Christian apologists, influenced more by the desire to vindicate the ways of God to man than by the ideal of simple allegiance to truth, have endeavoured to palliate Nature's cruelty by the suggestions that raptorial animals slay their victims quickly, that death comes suddenly, and usually, quite unexpectedly; and that animals cannot add to their own torment by comparing the happy and care-free past with the distressful present! Not one of these suppositions can be verified. They have their origin in the ingenious imagination of well-meaning theologians. I am no anti-theologian, but good it is to see divines engaging in open and unbiased discussion instead of dealing in foregone conclusions."

Incidentally, it is interesting to note that every one of the palliatives referred to in this passage has been taken, not from the writings of theologians, but from the works of naturalists of the highest eminence, as will be seen a little later on in this article. Before arriving at that point, however, I would venture gladly to plead guilty as a Christian believer to the charge of being anxious to put the best, and

[1] pp. 7-18.

not the worst possible, construction on the facts in question. And for two reasons. In the first place, it is the duty of those who accept, so far as it goes, the revelation of God's character in Nature, to do all that is reasonably feasible to bring that revelation into line with the higher revelation in the teaching, person, and work of Jesus Christ, and vindicate the moral government of God as Creator from the charge of having brought into being a system of organized torture as one of the conditions of an evolving world. For, let it be clearly stated, this personification of Nature, as though it were something more or less independent of the God of Nature, is not only a logical absurdity in itself, but, even if true, it would in no way exonerate the Creator from responsibility for what happens in the natural order. When therefore Mr. Greatorex, towards the close of his article, refuses to draw the true inference from his interpretation of the facts, and writes: "Let us not dispute the goodness of God because a cat tortures a bird, or a shrike a butterfly, nor yet because there are mysteries in life that we cannot solve," he is guilty of a manifest inconsistency. We cannot have it both ways. If cruelty really exists in the sub-human organic world, the indictment must be brought, not against the natural order, nor against the animals in question, which are only following their God-given instincts, but against the Being who brought Nature and all it contains into existence; and it is idle to attempt to palliate the facts to suit any theory.

Secondly, there is no doubt that since the awakening of sympathy with the fate of the animal creation—a comparatively recent sentiment in the human outlook on the world—the idea of God is shadowed over in the minds of innumerable people in whom this sentiment is fully developed, and Nature itself has passed under a sad eclipse, if the indictment is true; the beauty of the world becomes a mockery, when we realise the awful tragedies of suffering constantly going on behind that peerless veil of loveliness; all the suggestions of joyous life we see in the woods and lanes of our land darken into a psychological horror; nay, is not a moral anti-climax introduced into the heart of things? Anything therefore that can restore for us the earlier and (I venture to believe) the healthier view of Nature as a sphere of life in which the pleasures far outweigh the pains—real though they be—is eminently desirable, even apart from deeper and higher considerations of the goodness and love of the Creator.

II

The problem is really psychological in character. First, as to the reality of pain in animal life. Pain is a form of sentiency, having pleasure as its contrasted experience. The attempt, therefore, of the late eminent naturalist, E. Kay Robinson, to ease the trouble of animal suffering by suggesting that animals are *automata* and as such

incapable of pain, is too drastic as well as too unreal an answer. If animals cannot suffer pain, neither can they enjoy pleasure. This would take away all psychological significance from organic behaviour; the songs of birds, the love-calls of animals, the apparent gestures of delight and affection of a favourite dog welcoming the return home of his beloved mistress, would have no more "meaning" than the crackling of thorns under a pot. Such a theory would for ever kill any sense of fellowship between man and his lowly organic relations in the great family of living things, and justify all manner of cruelties in the treatment of animals. Nor can the theory be physiologically or psychologically true. The condition of being able to experience pain and pleasure is the possession of a nervous system, which is the organ of sentiency in man and beast; as all the higher living creatures have afferent nerves (*i.e.*, nerves of sensation) like ourselves, the inference is irresistible that they are as capable (within limits, at least) of experiencing pleasure and pain as we are. What are the limits is another matter, to which we will presently return.

The fact being granted, the questions arise: Do pain and pleasure fulfil any vital function in animal life? If so, could not that function be realized in some other and better way?

Let us first dispose of the latter question. Whether the Creator could have realized His creative ends in other ways than those actually followed, I do not know; *nor can anyone else know.* Our business is to accept things as they are; it is idle to imagine worlds in which things would be different. This is the only world we know; and we have to make the best, or the worst, of it as it is.

As to the why and wherefore of pain and suffering in a world of evolving organisms, we are fortunately not left altogether in the dark. I have dealt with this matter at length elsewhere,[1] and I can here only summarize the argument briefly.

In the first place, pain *is one of the conditions of organic self-preservation.* Every creature is endowed with a set of reflexes and instincts which enable it, from the start of its individual life, to avoid certain specific dangers, and to seek its appropriate food, shelter and general conditions of well being. In the lowest forms of life these instincts probably act without conscious direction. As creatures rise in the scale of being, however, they depend less for their preservation on reflex action or sub-conscious instincts, and more on their conscious states. At this stage they gradually begin to learn, from actual experience, that certain conserving acts are pleasurable, while other acts, unfavourable to organic well-being, are painful. Thus pleasure and pain are nature's sentinels keeping watch and ward at the outposts of life, enabling creatures, by exercising a certain amount of initiative and choice, to safeguard their own vital interests.

[1] *The Ascent through Christ*, pp. 290-6
Providence, Human and Divine, Vol. I. pp. 225-45

Secondly, pain has *a stimulating vital function*. Creatures in the line of progress upwards are those whose sensibilities and wants outrun their satisfactions. They are inwardly impelled to seek a fuller and richer life. "If a man has no wants, he will make no efforts; and if he makes no efforts, his condition will never be bettered."[1] This is true of lower creatures also. Thus pleasure (which we instinctively desire) and suffering (which we instinctively avoid) are among the true incentives to progress; and of the two, perhaps, suffering is the more potent, for pleasure, when attained, is liable to induce a spirit of ease, while suffering seldom fails to act as a goad.

Thirdly, *suffering has a potent part to play in social life* among animals as well as among men. It is instinctive shrinking from known or suspected sources of danger that lies at the root of the herd-instinct —the first crude form of sociability and mutual helpfulness. Even at the lower levels of gregariousness the individual finds that he somehow thrives by sharing the life of the pack, and he contributes in turn his own strength or skill in defence of the common interests. This develops ultimately into the intricate social values of human life, with its interlacing and ever enriching ethical relationships.

Finally, we come in sight of one of the deep mysteries and one of the richest social values of life—that of *vicarious and sacrificial suffering*. The "lowest form is the sacrifice of the *weak for the strong*, whereby the superfluous (*i.e.*, the weaker and less efficient) members of a species are eliminated (usually before they reach maturity), leaving the function of propagation in the hands of the stronger and more vital members of the race. This ensures a slow but sure advance in the evolutionary process. The next form is the sacrifice of the *strong for the weak*—that struggle for the life of others which is as truly a social condition of evolution as the struggle for self is a condition of preservation in the case of the individual. This is found mainly in the parental instincts of the higher bi-sexual animals, though it largely obtains also in the insect world. There are innumerable cases in which one or both parents expend their vital energies lavishly for the sake of their offspring—a process which often entails real suffering and vital exhaustion, and sometimes even the sacrifice of life itself, in the interests of the next generation. This process is crowned in the case of man in the willing and often *joyful sacrifice of the good for the bad*, which finds its perfect manifestation in the holy Cross of the Redeemer, who died, the just for the unjust." My contention is that throughout organic Nature there is an ascending scale of values in the suffering which we find running like a crimson thread through the "web of life" on earth, and that what in any individual instance might appear as a "cruel" or wanton infliction, is, when viewed in relation to the whole hierarchy of life, one of the necessary and beneficent conditions of its upward march, ranging in intensity

[1] Sorley, *Ethics of Naturalism*, p. 250.

and value from the lowest to the highest forms, till it consummates itself in that holiest of all mysteries—the mystery of Redemptive love.

III

But, it may still be asked, what about the "cruel" struggle for existence with its needless entail of lethal agonies?

No one can deny the fact of suffering as one of the conditions of that struggle. I cannot but believe, however, that in Mr. Greatorex's article the intensity of the suffering is exaggerated beyond all reasonable limits. He is altogether mistaken, (as already hinted), in thinking that it is theologians alone who are engaged in palliating Nature's "cruelty," or that "not one of these palliative considerations can be verified." True, we are incapable of entering actually, even by sympathy, into the subjective experience of animals in the throes of death-struggle, but this is a mere truism, for it is just as true of human beings in relation to one another. "Every heart knoweth its own bitterness, and a stranger intermeddleth not with his joy." But if he means "that a beetle, half-squashed beneath a careless foot, suffers just as much as does a man whose body is crushed beneath the wheels of a motor-lorry, is likely, to say the least," he is uttering psychological nonsense. Scientists of the highest competency, whose right to speak with authority is questioned by no one, are just as positive on the other side. Take, for instance, Alfred Russel Wallace's judgment, formed after long years of intimate study of the subject: "Animals are spared from the pain of anticipating death; violent deaths, if not too prolonged, are *painless and easy*; neither do those which die of cold or hunger suffer much; the popular idea of a struggle for existence entailing pain and misery in the animal world *is the reverse* of the truth."[1] Or, take this sentence from Darwin himself as he concludes his great chapter on the *Struggle for Existence*: "When we reflect on the struggle, *we may console ourselves with the full belief* that the war of Nature is not incessant; that no fear is felt; that death is generally prompt, and the vigorous, the healthy, and the happy survive and multiply."[2] This testimony is corroborated by many other keen and sympathetic observers of animals and their ways in the natural state. "We must beware of anthropomorphic exaggeration," writes Professor J. Arthur Thomson, "but we must also beware of commonplace inaccuracy. The death crisis of a mouse killed by a rattlesnake was thirteen seconds, the death crisis of a thrush killed by a golden eagle was less than half that." And he stigmatizes Professor William James's rhetorical exaggeration that "Beauty and hideousness, love and cruelty, life and death keep house together in indissoluble partnership, and there gradually steals over us, instead of the old warm notion of a man-loving Deity,

[1] *Darwinism*, last paragraph. [2] *The Origin of Species*.

that of an awful power that neither loves nor hates, but rolls all things together to a common doom"—as a "terribly alarmist inference, based on a demonstrably inaccurate study of Animate Nature."[1]

But to return to the psychology of pleasure and pain. Instead of dealing with these sentient aspects of life in the abstract, let us enquire into the actual facts of the animal struggle when engaged in mortal combat. In order to make some guess as to how much animals suffer in such a situation one postulate must be laid down, *i.e.*, that *animals are physically and psychically incapable of the range and intensity of suffering possible to mankind.* Physiologically this is true, because the nervous system of even the higher animals is a less sensitive organ of sensation than our own; psychically it is true, because they are incapable of our vivid memory of past experiences and of our equally vivid power of forecasting, and often of exaggerating in imagination, our anticipated future sufferings. More than this. Even in the case of human beings, it can be shown conclusively from actual facts that in instances of mortal combat with wild animals, in which they have been seriously mangled, *little or no suffering has been experienced at the time.* We are, therefore, justified in concluding that in the last great struggle for life, such as is the ultimate fate of most creatures in the wild state, they do not greatly suffer, and in most cases it is likely that they do not suffer at all.

I might begin with the testimony of prize-fighters and others that in the tense excitement of the actual struggle they are hardly conscious of blows given and taken, and that not till the fight is over do they experience any pain at all. This testimony is valuable so far as it goes. These men, however, fight under artificial conditions, and scarcely illustrate the case in point. Nor is it quite relevant to refer to the experience of soldiers in battle—though many have testified to the fact that, when in a very excited state, they have continued to fight long after being severely wounded, without the slightest pain or even any knowledge of their condition—for there are plenty of other instances in which a contrary testimony has been given, due mainly to the fact that there has been little of the thrill of battle in them when the wound was caused. To get our true parallel, we have to take instances of genuine mortal struggle for life with wild beasts.

Fortunately, such testimony as we are seeking was collected some years ago by Mr. Crowther Hirst, who was a big-game hunter in India for many years. Being deeply interested in our problem, this writer, in a little volume entitled *Is Nature Cruel?*, summarizes the experience of sixty-six persons who had passed through the trying experience of being attacked and severely mauled by wild beasts:

"Fifteen of these instances were recitals of personal experiences; whilst a much more numerous array is covered by the statements,

[1] *The System of Animate Nature*, II., pp. 586-7.

more or less precise as to figures, of gentlemen who had been in contac with the injured persons." *The consentient testimony of all but tw of these persons was that no pain whatever was felt during the attack* though in many instances they had sustained serious injuries, includin not only severe laceration, but the conscious crushing of bones *Generally speaking, it was noticed that the more severe the wound, th less pain was felt during its infliction.*[1] The psychological reason in some instances at least, seems to be that the whole capacity fo consciousness was absorbed in the struggle for life, leaving scarcely a margin of sentiency for any other experience. In other instances we have another explanation, as in the case of Livingstone, who tells us that the shock of the attack of a lion that mauled him seemed to have caused a "sort of dreaminess" in which there was no sens of pain or even feeling of terror, though he was fully conscious o what was happening. In another case the effect of a bite is described as painless, "rather like having a tooth drawn out with laughing gas." Instances of a like kind could be almost indefinitely cited It would thus seem that there is provided in the kindly surgery o Nature a kind of anodyne for living creatures, which in the hour o the deadly struggle for life is ever at hand to soften the apparently cruel manner of their passage into oblivion. This brings us back to the view of Russel Wallace, expressed in his confident statement that "the supposed 'torments' and 'miseries' of animals have little real existence, but are the reflections of the imagined sensations of cultivated men and women in similar circumstances, and the amount of suffering caused by the struggle for existence among animals is quite insignificant."[2]

Most of these facts are familiar to readers of natural history, but they call for fresh emphasis in view of the systematic vilification of the system of animate nature which has been indulged in during the last few years. It is mainly the result of a kind of inverted anthropomorphism—the tendency to project our own keen and sensitive mental states into animal psychological experiences, which is as illicit as the converse tendency—to treat the Deity, in Matthew Arnold's vivid phrase, as a "magnified and non-natural man." A valid form of comparative psychology will safeguard us against both extremes We can only dimly guess at the infinitely rich mind of the Creator from our own experiences in this life; but we may be sure that the mental life of animals is progressively fainter and poorer as we go down the scale than our own, with our incomparably finer nervous organization, and our gift of self-consciousness, which immeasurably intensifies our conscious states, and gives them a qualitative value absent from the psychosis of the lower animals. That these creatures feel pleasure and pain, can love and hate, enjoy feelings of satisfaction and undergo disappointment and chagrin, is manifest to the observant

[1] *Providence, Human and Divine*, I, p. 237. [2] *Darwinism*, p. 37.

mind ; but that they can descend into the depths of despair or the heights of ecstasy occasionally experienced by human beings is not to be thought of as possible. It is more than probable that their life is on the whole happy and joyous and wholly care-free ; and it is legitimate to believe that in the moment and article of death they pass into a kindly oblivion without much if any conscious suffering.

IV

Mr. Shepheard-Walwyn's article attempts to free the Creator from responsibility for the disorders and anomalies of the physical and biological order of the world by falling into the same vice of personifying Nature, and of envisaging her as a kind of female demiurge, at war with God because He endowed man with a " spark of His own Divinity," so " exalting him to a plane that gave him power to act independently of his natural instincts, power to treat with Nature, to wrestle with her, and even at times to defy her with impunity." This illustrates a still less justifiable tendency in recent thought. It attempts to resolve the enigma of life by resort to a grotesque form of dualism deserving of scant intellectual and moral respect. Not thus can the darker aspect of the universe be dissipated ; rather is the darkness deepened and the problem rendered more hopeless than ever. The mystery of evil may be ultimately impenetrable by reason ; the greatest minds have been baffled by it. For myself, there is more light in viewing the course of evolution as an " upward " movement till it reaches its earthly climax in the emergence of man as its organic goal, and in a system of moral values as its spiritual climax, than in any other direction. The condition of attaining this end is a certain element of contingency in the physical order, and of spontaneity in the biological order, so as to permit of the ultimate emergence of moral freedom as man's highest attribute. This could not function in a universe characterized by absolute determinism either in matter or life. There must be large elbow-room of accident and contingency in Nature for so august an issue to realize itself. Apart from the end in view, the whole movement would therefore present an element of apparent disorder, anomaly, and even irrationality ; but with that key in our hand, it falls into place, and enables us to envisage the process as a moral drama working itself out at last to a climax worth all the struggles and tragedies of the way.

Christian theism demands a robust and courageous faith in God. In an evolving order, and one in which we have to take our place and our part, it is impossible fully to " justify the ways of God to man " at any particular stage in the process. Not till that process is complete and the goal has been reached will it be possible to realize the meaning of the passing facts and experiences of the Providential order. To our fore-shortened vision there is much in life to perplex and baffle

us; it could not be otherwise in a world planned on so immense a scale, and so full of inter-crossing lines and partially attained ends. The creature-world "groaneth and travaileth in pain, waiting the appearance of the sons of God." But the pains are the pains of birth, not the throes of death. God's purpose is being slowly realized; we already at moments catch a glimpse of its physical grandeur, and its supreme moral issues; and it is our highest duty and supremest blessedness to exercise a filial and unwavering trust that He Who has begun, will in His own season perfect, the good work of His hands.

E. Griffith-Jones.

OR THIS?

William Law once more:—

"If any one asks Flavia to do something in charity, if she likes the person who makes the proposal, or happens to be in a right temper, she will toss him half-a-crown, or a crown, and tell him if he knew what a long milliner's bill she had just received he would think it a great deal for her to give. A quarter of a year after this, she hears a sermon upon the necessity of charity; she thinks the man preaches well, that it is a very proper subject, that people want much to be put in mind of it; but she applies nothing to herself, because she remembers that she gave a crown some time ago, when she could so ill spare it.

As for poor people themselves, she will admit of no complaints from them; she is very positive they are all cheats and liars, and will say anything to get relief; and therefore it must be a sin to encourage them in their evil ways.

You would think Flavia had the tenderest conscience in the world, if you were to see how scrupulous and apprehensive she is of the guilt and danger of giving amiss.

She buys all books of wit and humour, and has made an expensive collection of all our English poets. For she says, one cannot have a true taste of any of them without being very conversant with them all.

She will sometimes read a book of piety, if it is a short one, if it is much commended for style and language, and she can tell where to borrow it.

Flavia is very idle, and yet very fond of fine work; this makes her often sit working in bed until noon, and be told many a long story before she is up; so that I need not tell you, that her morning devotions are not always rightly performed.

Flavia would be a miracle of piety, if she was but half so careful of her soul as she is of her body. The rising of a pimple in her face, the sting of a gnat, will make her keep her room two or three days, and she thinks they are very rash people that do not take care of things in time. This makes her so over-careful of her health, that she never thinks she is well enough; and so over-indulgent, that she never can be really well. So that it costs her a great deal in sleeping draughts and waking draughts, in spirits for the head, in drops for the nerves, in cordials for the stomach, and in saffron for her tea. . . .

Thus lives Flavia; and if she lives ten years longer, she will have spent about fifteen hundred and sixty Sundays after this manner. She will have worn about two hundred different suits of clothes. Out of these thirty years of her life, fifteen will have been disposed of in bed; and, of the remaining fifteen, about fourteen will have been consumed in eating, drinking, dressing, visiting, conversation, reading and hearing plays and romances, at operas, assemblies, balls and diversions. For you may reckon all the time that she is up, thus spent, except about an hour and a half, that is disposed of at Church, most Sundays in the year. With great management, and under mighty rules of economy, she will have spent sixty hundred pounds upon herself, bating only some shillings, crowns, or half-crowns, that have gone from her in accidental charities."

JOSEPHINE BUTLER.*

JOSEPHINE BUTLER'S earliest and latest years were spent in her beloved Northumberland. In that county she was born in 1828, and died in 1906. After her marriage in 1852, she dwelt at Oxford for five years, and afterwards for eight years at Cheltenham, for seventeen in Liverpool, and for eight at Winchester. Her husband died in 1890. In 1869 she became the leader of a tempestuous agitation.

She was a Mid-Victorian—that is to say she was one of a number of Englishwomen whose achievements have not yet been surpassed. Mrs. Fawcett, by no means the least eminent of them, counts her as the most distinguished Englishwoman of the nineteenth century; and naturally the hundreth anniversary of her birth has called forth many tributes to her memory—very different from the scorn and ribaldry poured upon her when, if we may use an old word, she was the "mocking-stock" of the lewd and the polite.

Of her work and principles, now world-wide in their range, Mrs. Fawcett and Miss Turner give us an excellent account. Only those who, like them, have plodded through the pages of her still indefatigable organ, *The Shield*, can tell how arduous was their task and how strenuous and not seldom terrible was the conflict which now promises to end in a decisive victory.

For the inmost soul of this woman of so many gifts we refer readers to Mr. and Mrs. Johnson's memoir, which, after several reprints, has, we are glad to see, reached a third edition, revised and enlarged by Mrs. Johnson in her bereavement. It is autobiographical. Much of it is in Mrs. Butler's own words, chosen by the Editors with a sympathy born of intimate spiritual fellowship.

M. de Mestral Combremont's homage comes from a foreign city—from Geneva, once disgraced by the foulest of riotous attacks on

* *Josephine E. Butler: An Autobiographical Memoir.* Edited by George W. and Lucy A. Johnson. 3rd edition, 1928. Arrowsmith. 5s.

Josephine Butler, Her Work and Principles. By Dame Millicent Fawcett and E. M. Turner. 1927. The Association for Moral and Social Hygiene. 2s. 6d.

La Noble Vie d'une Femme, Josephine Butler. Par J. de Mestral Combremont. 1927. Geneva: Payot.

The Shield. 1870— In Progress.

Welfare workers who feel that they ought to study the "Social evil" should go to the Library of the Association for Moral and Social Hygiene (a Union of Societies founded by Mrs. Butler), where they will find books, guidance, and a welcome. The address is 14, Great Smith Street, Westminster, S.W.1. Any who cannot go, should write. The article in the *Ency. Britt.* is defective. Its statistics were "out of date" when published. On juvenile prostitution it is silent.

"What the change over from a false to a true principle meant to the soldiers as human beings is illustrated by the fact that, directly the idea of merely affording the men facilities for drink and vice was removed, the authorities had to improve the conditions of life in the services. Although the men in the Navy and Army do not know it, the better recreational, educational, hygienic and social conditions which they enjoy to-day are a direct result of Josephine Butler's Campaign."—(*Anon.*) Defenders of the Acts prophesied disaster from repeal. The improvement in the health of our sailors and soldiers since 1886 has been immense. Experience has justified Mrs. Butler's *dictum*: "What is morally wrong cannot be hygienically right."

Mrs. Butler and her friends, the last of Swiss cities to yield to her principles, the headquarters of her international labours, and now the home of the League of Nations, which has so recently sanctioned her work and thereby set the seal of its approval on her life.

Josephine Butler was singularly happy in her parents, her earlier and later homes, her husband, and her friends. Pilgrim as she often was in the fulfilment of her task—" Ethereal Pilgrim " we might call her—she was always " true to the kindred spots of heaven and *home.*" Her mother was of Huguenot descent ; as a child she had sat on the knee of the aged Wesley and received his tender blessing. To her Mrs. Butler may have owed the dauntless spirit of the martyr and also that charm so often found in the flower of the womanhood of France.

The name and style of her father have the virility that marked the man. John Grey of Dilston was one of those Greys of Northumbria whose earlier generations took part in many a foray when the Percys and Douglases were harrying the Borders. He turned the sword into a plough-share, and, as a notable pioneer in agriculture, made war on the rugged country between the Tweed and the Tyne. Guests from abroad were drawn to Josephine Butler's home by her father's fame as a tiller of the soil and kept there by his warm hospitality. It may be that this early and delightful familiarity with visitors from other lands helped her in later days to feel at ease beyond her native shore.

Furthermore, he was the friend of Clarkson and the foe of slavery, and always unable to endure the sight of wrong and oppression. Isaiah was his favourite prophet. He would often invite his children to listen to the " grandeur " of the ancient seer and very often to the utterance, " Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke ? " From him Mrs. Butler must have received her supreme principle that God is the God of justice and freedom as well as the God of purity, pity, and love.

The hills and valleys round about her early home had been the scenes of many a romantic exploit sung in many a ballad. She loved dogs and horses, had many a gallop and tumble in her young days, and became a skilful and bold rider. We may add here that she also liked acting, and that, naturally beautiful, she dressed with care and taste. She was a good linguist.

Few marriages can have been more nearly perfect than hers. She and George Butler were one in their tastes and sympathies and also in their consecration. They were musical, artistic, and literary. They painted together and read Dante together.[1] Rossetti sought their criticism before he published his translation of the famous sonnets. Dora Greenwell and Frederick Myers were their disciples and Goldwin

[1] Not a few of her allies were, like herself, addicted to Dante, *e.g.*, P. H. Wicksteed.

Smith once, at least, wrote at her behest. Her husband, like her father, was a pioneer. He gave an impulse to new studies at Oxford and, with his wife, was zealous for education—more especially of women. For this cause Mrs. Butler published her first pamphlet. The two worked for the foundation of Newnham, and in 1867 she was chosen to be the first President of the North of England Council for promoting the Higher Education of Women. They were among the first associates of Miss Clough ; and Butler and Professor Stuart—afterwards her fellow-soldier in her long campaign—were the first to lecture in the University Extension Movement.

Lovers as they were of the beautiful, neither husband nor wife was content to build a palace of art wherein their souls might dwell at ease. In their first home at Oxford they brought, she says, their early notions to the Holy One and Just, found that the sayings and actions of Jesus were revolutionary, and prayed together for a holy revolution and the coming of the Kingdom of God. Her husband was her comrade. He impelled her to her work, counselled and sustained her in it and bore with her the burden and the heat of the day.

Never was any woman more outspoken in her confession of Jesus Christ and no woman made more friends or fellow-workers beyond the bounds of her own Church. Among them were men as far from one another as Manning and Mazzini, Victor Hugo and Bébel, Père Hyacinthe and Garibaldi, Ruskin and Lloyd Garrison.[1] The woman who could melt Harriet Martineau to tears must have had a rare power over the human heart. She was a great leader, because, like Nelson, she could not only inspire with the will to conquer ; like him she could also win personal affection.

From the exquisite provincialism of Cranford to cosmopolitanism is a far cry ; but it was Mrs. Gaskell who crystallized Josephine Butler's emotions into convictions. In Mrs. Butler's drawing-room at Oxford College dons, discussing another of Mrs. Gaskell's books, expressed opinions on the moral fall of women and girls which in Mrs. Butler's judgment were wholly false. That evening was a turning point in her life.

At Liverpool, the call came. Music, art, reading failed her. She must go forth. She went to the workhouse and its oakum sheds, sat on the floor, picked oakum, laughed and prayed with the women and girls, and made them her friends. Presently she took some of these "poor, limp, fibreless human weeds," as she called them, to her own home and for them she founded her "House of Rest."

Between 1864 and 1869 Parliament passed the "C.D. Acts" and thereby gave rise to a passionate agitation, to a movement which, it has been said, was as skilfully led as was Cobden's for the Repeal of the Corn Laws. Mrs. Butler was the leader. Daniel Cooper, Harriet

[1] M. Yves Guyot, the eminent French economist, who died a few weeks ago, was devoted to Mrs. Butler's cause and wrote for it.

Martineau, Florence Nightingale, and others had been earlier in the field; but they lacked the Nelson and the Ithuriel touch. She was soon summoned to the conflict. To it she brought grace, eloquence, courage, and, above all, the conviction that Christ's life and words are "the basis of social philosophy." At first she shrank back, for her husband must suffer. He, however, saw only a great wrong and a high duty. He said, "Go, and God be with you." He himself went. The husband turned to his brethren of the clergy. The wife turned to the working-classes. The working classes responded.

The history of this political, moral, and spiritual contest we leave to Mrs. Fawcett and Miss Turner. Josephine Butler was, as they say, the "spear-head" of the attack; but her indignation never degenerated into fanaticism or robbed her of her gaiety and sense of humour. Moreover, the aggravation of the strife made her spiritual life riper and more intense. A Member of Parliament and of a Royal Commission appointed to examine the working of the Acts must have been unusually moved when, after she had given evidence before it, he said to some friends, "I am not accustomed to religious phraseology, but I cannot give you any idea of the effect produced except by saying that the influence of the Spirit of God was there."

Few of Mrs. Butler's fellow-workers were to be found among the Prelates and Presidents of our churches. Charles Birrell (her cousin) and Hugh Price Hughes were exceptions; and THE CONGREGATIONAL QUARTERLY must make honourable mention of W. T. Stead, Charles Tarring, G. W. Johnson, James Stuart, J. P. Gledstone, and H. J. Wilson and his wife. Mrs. Wilson, like Mrs. Butler, went in jeopardy of her life. They were attacking the vilest of vested interests, and at Colchester and Pontefract—as at Geneva and Tokio—such interests were ready for any and every outrage.

The system fought against by Mrs. Butler and her friends is commonly supposed to have had its origin in the France of Napoleon. Essentially it is much older—as old as piracy and war. Solon was the first trafficker on record; and at the hey-day of Athenian culture, the sacred island of Delos was the great mart for women and girls.

Certainly the system has been by no means peculiar to France. It is—"has been" we hope soon to be able to say—world-wide and age-long. Strange as it may seem, few states have dared to insult public opinion by demanding legal sanction for it. France has never done so. England and Denmark enacted statutes, and in both countries the national conscience forced repeal. The "Latin" countries and Japan have been slow to follow; but everywhere the system is discredited. In Holland, Germany, Switzerland, Russia, and the cantonments of India it has, we believe or trust, been destroyed. One or two of our British Crown Colonies still cling to the obsolete, unscientific, and immoral. The League of Nations has now accepted Mrs. Butler's teaching, and her triumph is already great. But beyond

the quagmire of the licensing of immorality stretch malarial wastes, which hitherto no community—whether Christian or Pagan—has attempted to drain, or even to survey. Let the conscience dwell, for example, upon this. Authorities—Continental and English alike —agree that juvenile prostitution is the *crux* of the problem; that the perilous recruiting time is between the ages of sixteen and twenty; that it is girls and not "women" (as they are officially called) who are submerged; and nevertheless the strong arm of the law withdraws its support at the very moment when the weak and unstable are most easily overthrown.

Mrs. Butler's work was partly political. She hoped for a purer Parliament. "But," said she:

> "when we have secured a purer Parliament, the struggle for a purified nation and a saved people will only be at its beginning. . . . I have not an atom of faith in any reform, moral, social, or political, which has not at its root a real repentance before God, a ruthless banishing from the heart and life by individuals of all that is opposed to justice, purity, and holiness, and a quickening of every power of the Soul by the breath of the Spirit of God."

She believed that the Church of Christ is inclusive and not exclusive and so could find inspiration in what she called "the noble words" of John Stuart Mill. She quoted him thus:

> "'Fear not,' he said, 'the reproach of Quixotism or of fanaticism; but after you have well weighed what you undertake and are convinced that you are right, go forward; even though you do it at the risk of being torn in pieces by the very men through whose changed hearts your purpose will one day be accomplished.' That man, John Stuart Mill, had discernment to recognize what is the fountain-head of all true energy to bring about real reformation—namely the changed hearts of men."

"Change of heart," "the illimitable hope," "the power of the Unseen Spirit"—these were her watchwords.

Florence Nightingale was, perhaps, Josephine Butler's nearest peer. Florence Nightingale gave herself for the relief of pain and the healing of the wounded and the sick. Such a gift all could accept, for all could at once see that it was good. Josephine Butler laboured in the realm of the ethical and spiritual. Rather should we say, she wrestled with a power of darkness—with an octopus in a sunless depth. Only a few saw the good or felt the need of the struggle. But when, in the darkest hour, her friends asked "What of the night?", she gaily answered: "The angel of the dawn is ever present." Believing in the God of justice and therefore of hope, she never faltered and now of her we may say what her own Dante said of a less heroic woman:

Glad in high heaven, she triumphs in her crown.

W. J. Payling Wright.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE PUBLIC READING OF HOLY SCRIPTURE TO-DAY.

It is a matter of common complaint amongst religious people that the reading of the Bible has fallen into decay amongst the British. The reasons advanced for this lapse are various, and need not here be considered; it is sufficient to state the fact, which will scarcely be denied. And, whatever be the view held as to the nature and final authority of the Bible, few would dispute Huxley's considered judgment that ignorance of the English Bible involves a great loss from a literary point of view, to say no more.

The sole concern of this article, however, is with the reading of the Bible as part of public worship. If it be true that even amongst churchgoers there is less of the private reading of the Bible than formerly, and that the average nominal Christian betrays in many ways his ignorance of the letter of Scripture, then we are faced with the fact that the main opportunity many have of hearing the Bible read at all is limited to the very few minutes when the "lessons" are read on the first day of the week. When this is realized it must become a matter of the highest importance for every serious minister whether or not he is making the best of the occasion presented to him. For whether he hold to the older or the newer view of the Bible he bases his message very largely upon some incident or principle found within its pages. The taking of a text may mean much or little; it may be the core of a passage carrying with it an exposition of the whole context, or it may be merely a "peg" upon which a topical subject is hung, or it may be the starting point for the elaboration of some great eternal principle of life. What is often forgotten is the fact that the hearers often supply a background of their own, more or less true, and that this background has very much to do with their reception of the message and its incorporation into their lives. If the background be false then it is inevitable that sooner or later what they hear must be thrown out of perspective, and an impression of unreality created. Unrelated "texts," falsely placed in the minds of the hearers by reason of a dim

or inaccurate general " staging," either vanish from the mind or remain there in a false relation. And the final result must be such a confusion or indifference as we behold to-day.

When Spurgeon commenced his ministry in London seventy years ago there was a generally accepted background upon which he and most Evangelical preachers could count. The majority of people who thronged the churches accepted the Bible as verily the Word of God in all its parts. A verse taken at random from any part of the sacred record was held to be inspired, and a concatenation of texts containing the same leading words was held to be sufficient to prove a doctrine. The old " Bible readings " were constructed upon this principle, various books of the Bible providing the necessary material. Thus the *Song of Solomon* became a devotional commentary on the Epistles, and *Exodus* was employed to illumine the Pauline Epistles, while the books of the Prophets were the quarry from which a final apocalyptic was drawn. With such a background in the common mind the preacher's task was comparatively easy. A " Thus saith the Lord " was sufficient to settle controversy, provided that the doctrine deduced fell within the scheme of the preacher. For he *had* a scheme, rigorous and clean cut. What lay outside it, or could not be made to fit into it, was left over in the margin of things which could not be explained and must therefore be remitted to " Faith."

The irony of the situation was that different schools of religious thought drew different doctrines from the same texts, with the result that between the schools there was declared, at the worst, a theological war, conducted often enough with great bitterness, or, at the best, an armistice, wherein a certain amount of friendliness was mingled with an unyielding insistence upon the truth of the specific doctrines of each denomination. With a few exceptions, however, men of different schools could meet in the neutral zone and engage in a common task and deliver a common message of evangelization. In the initial work of seeking the conversion of men all might join ; the difficulties began when the general " Mission " was over and the converts joined separate churches. Then, once more, doctrine became dominant and the differences were re-emphasized. The last great example of this kind may be found in the great Moody Mission held in Britain fifty years ago. The strength of Mr. Moody's appeal lay in his insistence that the Bible throughout was the Word of God. All who supported him, differing as they did ecclesiastically and theologically, were one in this regard. Evangelist and helpers made a common appeal to the Bible as it stood. Workers in the enquiry rooms used marked Bibles, *i.e.*, Bibles in which certain passages setting forth the " Way of Salvation " were lined in red. These passages were drawn both from the Old and New Testaments, and no attempt whatever was made to indicate anything like the historic setting or the original meaning of the passages. They were found in the Bible, and that was sufficient both for the worker and the

penitent. The background of that period was an acceptance of the whole Bible as it stood. The majority never thought of challenging it. The formula was simple and decisive ; " God says so ; here it is written ; you must believe it without question." And men did believe it, often with striking results which it would be folly to question or ignore. The psychologist has a good deal to say about the reason for this, but that is not our present concern : the point before us is that the generally accepted Biblical background of that period rendered the task of the preacher comparatively easy.

To-day we are living in a wholly different world of ideas. In these fifty years the most amazing changes have occurred in science, theology and Biblical criticism. The framework of five decades ago cannot hold the growing living picture of to-day. There is no need to stress a point familiar to all but the wilfully blind. The fact is so certain and so much part of our life to-day that it is sometimes difficult to realize the enormous change which has come over the world. It has been in part a silent change. At certain critical moments there has been plenty of noise, the meaning of which the ordinary man has not understood. He has been aware, however, in a vague kind of way, that things somehow are not what they were, and almost insensibly a change has come over him. He has also become, in a way, critical and suspicious. Stray reports in the papers of addresses delivered by divines who challenge orthodox positions, critical reviews of religious books, the appearance of cheap Rationalistic literature, the emergence of the word "evolution" as part of our common vocabulary—these and similar things have resulted in a vague unsettlement amongst quite ordinary folk who could offer no rational account of their state. Others, who keep themselves in touch with current thought, are more precise in their unsettlement ; and some are definitely loosed from their old moorings. This is the situation.

There are still a large number of people, particularly amongst the elderly, who remain totally unaffected by all these changes. They go to church as usual, listen devoutly to the reading of the lessons, and regard criticism as from the devil, an evil thing to be resisted by every true Christian, or as a passing phase which is destined speedily to pass away, or to be destroyed by the sudden appearing of Christ, Who will exact a reckoning with His enemies. But the number of such is very small as compared with the multitude of persons who are in revolt against the older views of the Bible, or who, perplexed by modern thought, have ceased to read a book which they now regard as beyond their understanding. They have not, however, broken with religion. They attend some church or other, regularly or occasionally. And they take their mental and Biblical background with them. It is this fact that we have often failed to realize. When the minister reads in public a chapter from the Bible he reads in the presence of a congregation whose mentality is totally different from that of fifty years ago. *And*

the tragedy is that the reading remains the same as if no change at all had taken place. The minister often reads to a ghostly audience long since passed away, while the living people before him are hearing, but not heeding, what they hear.

Let us clear our minds concerning the purpose of the public reading of the Bible. Why do we read the Bible in public at all? Are we merely maintaining a Rabbinic practice for the purpose of filling up a "service"? Is it to provide something æsthetic or sonorous with a view to creating an emotion, or is it a provision for conveying to the audience a sense of the Eternal as embedded in history? The last certainly, unless we are prepared to admit the preposterous position that religious worship in common is a pure formality. This, then, being our purpose, in what way do we further it by means of our public reading? Two questions emerge; a question of elocution and a question of interpretation.

As to the first it may be thought unnecessary to labour the point at this time of day, since elocution is a part of the curriculum in all theological colleges. But experience is worth more than any amount of theorizing. If college training is so satisfactory, how comes it to pass that we are continually having books published dealing with the unsatisfactory manner in which the Bible is read in public, and suggesting methods for improving it? And if all is well why did the Archbishop of Canterbury recently utter plain words of warning upon the matter so far as the clergy of his Church are concerned? It is not possible, of course, to generalize upon the matter. No one man has the necessary knowledge to enable him to speak with authority upon a subject which involves a vast body of men who cannot be personally known to him. But there is a great deal of cumulative evidence from various quarters that the public reading of the Scriptures has not received that careful attention which is due to it. Compare, for example, the magnificent reading of Shakespeare on the part of Mr. Forbes Robertson with the monotonous and colourless rendering of the Bible given by some men whose educational advantages are as great as his. The difference is inexpressibly great. Within the last few years I have listened to several eminent preachers whose dramatically delivered sermons were in startling contrast with their reading of the Bible. Uttered with little inflection, in an even and rapid tone of voice, the impression created was that of one anxious to get over the reading as quickly as possible in order to arrive at the great moment of the day when the sermon was due. Audiences notice this sharp difference and often resent it. It smacks both of irreverence and slovenliness. On the other hand, when men have been to the trouble to study with care the passage they intend to read, and then read it as it should be read, the effect is immediate and impressive. The man who realizes that his audience most probably will neither hear nor read a word of the Bible until the next Sunday will take care that he makes the most of his

opportunity. By his own fine reading he is likely to stimulate his hearers to read privately on their own account. But if he be content with a conventional mumbling he cannot be surprised if his people remain indifferent towards the Book. The matter is vital at the present time and it should be faced with all seriousness.

The second question is even of greater importance. The traditional method of reading the Bible publicly is to select a chapter or chapters and to read them without note or comment. Where a lectionary is used the congregation hears a chapter in the middle of a history, or a psalm, or a section of prophetic literature, or a chapter from the Gospels or an Epistle. The lectionary of the Church of England presumes a daily reading of the Bible in Church, but the majority of the members of Anglican congregations do not attend the daily services, and therefore miss the sequence. The revised lectionary seeks to remedy this defect by providing alternate readings which do not depend upon sequence to the same degree. In the Free Churches the selection is still freer, but the same general weakness is apparent. In neither case is there an attempt at comment, unless the sermon be based upon the lesson, when an exposition is possible. But this is not always done. Expository preaching has largely gone out of fashion.

The result of the traditional method is that congregations are unable to grasp the real meaning of much that they hear. They listen to words the meaning of which is often obscure, and they lapse into indifference. Especially is this the case when familiar passages, to which modern scholarship attaches new meanings, are read. An example is the famous passage usually read at Christmas concerning the Son about to be born, and the virgin with child whose name shall be called Immanuel. Is it right to read such a passage without clearly indicating that in whatever way it was ultimately " fulfilled " (according to the Evangelist) the original message was definitely historical ? Those who already know this to be the fact will have confidence in the honesty of the reader who points it out, while those to whom it may be new will be placed at the right point of view and have nothing to unlearn at a later time. A sentence or two introducing the lesson is all that is required in the way of explanation, while silence may pave the way for later and quite unnecessary sceptism. There are numerous cases of a similar nature, in which a brief explanation may make all the difference to the hearer. Is it too much to ask that in every case where the historic setting alone gives the meaning of the words, this should be clearly set forth ?

There are many other passages, the value or otherwise of which consists entirely in the point of view of the original writer, but which, read without a word of explanation, may convey a totally false impression. A notable example is *Ps.* 91. Read publicly, as it is generally read, as if it were addressed to the whole world without qualification of any kind, it raises the gravest questions concerning

Divine Providence. The listener in church hears that the man who rusts in God will be immune from lethal weapons and from the ravages f pestilence, and if his mind be active he will at once challenge the tatement from his own experience. But if the reading be prefaced by simple word or two concerning the occasion of the Psalm it will be een at once that these brave words belong to a definite occasion and are ot meant for the whole world without conditions save a simple trust n God.

The whole question is a very big one and there is no need to multiply lustrations.

It may be answered that all the necessary teaching should be given om the pulpit, or in classes. But this does not meet the need of any, or even of the majority. There is a significant verse in *Nehemiah*, They read in the Book, in the law of God, distinctly ; and they gave ue sense so that the people understood the reading." All that is ere contended for is that we should revert to this ancient method. he time demands it. Most men know that the Bible is under fire, nd they are chary of passages which their fathers accepted without emur. The alternative is to hold to the traditional method of merely eading the Scriptures as they stand, leaving congregations to interpret nem as best they can, or to read them in such a manner as to make nem live.

A full exposition demands continuous and systematic teaching, ne way to which will be rendered much more simple and satisfactory the Church lessons can be delivered from the incubus of tradition, nd by explanatory words be placed in a living setting. The present ystem leaves men uninstructed and cold. A living reading would ecover confidence and warmth and probably set us on the way to a ew and much needed Reformation.

F. C. Spurr.

AN EXPERIMENT IN FELLOWSHIP.

EIGHTEEN years in the South African ministry convinced me that mongst the ties of memory which bound the wanderer to the old me the thought of the old church was amongst the most enduring. the most unlikely places—a mixed train in Rhodesia, a coasting eamer, a farm forty miles from a rail-road, a town hospital—some collection of a home church had opened the door on the road to the rizons. Yet rarely was there any effort by the old church to reach e wanderer, rarely anything to quicken recollection or show concern.

Four years ago I settled in an English pastorate and one of my st thoughts was to attempt something which would " strengthen e ties which bind us together," and help to realize the communion saints. The idea was simple—to set aside a Sunday as " Reunion

Day" and endeavour to send a letter to all who had been associated with the church and its activities, inviting them to join with the old church in the fellowship of prayer on that day. The letter contained a word of greeting, and an assurance that they were not forgotten, and that on that day we should especially remember them. For the day itself an Order of Service was printed, and at each service the fine hymn of Elvet Lewis was sung:

> Whom oceans part, O Lord unite
> To love Thy Name and seek Thy light,
> Though from each other far we be,
> Let none, O Christ, be far from Thee.

The day closed with a social hour, and those to whom the letter was sent were invited to send greetings to their old friends.

The first idea was to send greetings to those overseas, but the majority of those who had left the church and its organizations were not overseas. Some had joined other fellowships, some had removed to other towns, and some had drifted from organized religion. The idea was the same in their case, to assure them that they were not forgotten and that we stretched out the hand in greeting. Whether it was a new country or a new road to the stars it was all one—the church prayed that all might be one.

The fourth "Reunion Day" has just been held, and the experiment has so justified itself that the whole Church would be the better for the adoption of the idea, even though the details might be capable of considerable improvement.

So far as those who are overseas are concerned the day has been an unqualified success, so much so that from Canada comes news that at least three churches have held similar services on the same date, the third Sunday in November. A former member of the church, a young man, writes: "I want to tell you how much I appreciate your letter each year and how glad I am that I have your thoughts and prayers on 'Reunion Day.' I am happy to tell you that I have had the reunion hymn sung within a few hours of your singing it at a little country church in the Lauretian mountains, 'mid silent hills, beneath fresh skies.' One day perhaps we may see 'Reunion Day' celebrated in many countries, and the churches building for themselves one mighty united family in love and fellowship throughout the world.' Other letters have been read at our social hour from those in almost every English-speaking land, letters which reveal a nostalgia often little suspected by the tarry-at-homes.

Even more appreciative have been letters from those who live in South American and European countries. A letter from Eastern Europe says: "Without comparison the most difficult part of my life is the feeling of loneliness and isolation, and anything which will help to annihilate distance between me and my friends is like bread to a starving man."

The majority of those to whom we write in England make no response. This year there has been the encouragement that some have replied to the fourth letter because it is the fourth; and from a Christian Scientist and from one who has severed the intellectual ties which linked him with organized religion have come most grateful appreciations of the thought of the church.

The idea of the responsibility of the church for those who have drifted from its fellowship is beginning to take hold of the church. Each year there has been a growing consciousness that the sheep in the wilderness are the special concern of the shepherd; and our sheep are those who have been in our organizations, and especially the fellowship of the Church. This sense of responsibility is good, whether our effort adds a single head to be enumerated in our congregation or not.

Here we are up against our greatest difficulty. When a man in Canada receives a letter he finds it easy to discover in it nothing but good-will; but when the man in the street in which the church is situated receives the greeting he scents another stunt for adding to depleted congregations or to collections. The Church is largely to blame for this. When it is possible for a Church committee to ask first a question about the financial return of an effort, the mood of the perplexed officials becomes the standard by which any effort is weighed. "Reunion Day" will be a success as it implies first of all, and all the time, "we desire not yours but you."

A word or two as to method. At first we attempted to secure that each letter should be sent by an acquaintance of the absent. This ideal of personal approach has been abandoned because of the uncertainty as to whether each year the absent would be reached, and also in order to make it a letter from the church through its representative, the minister. Now a register has been prepared and the letters are sent from the church, the date determined by the country to which the letter must go. Each year the register needs revision, the names of those who have left the church and school during the year added, and those who have become untraceable put on a suspense list. Always pay full letter postage! Though the letter is necessarily duplicated it is disastrous to secure the circular effect for the sake of a few shillings saved.

GEORGE WALKER.

SALES OF WORK, OR SOULS?

EVERY thinking Christian in this country is becoming aware of the growing menace of Sales of Work and Bazaars. The prostitution of the high mission of the Church of Christ to a petty commercialism is one of the most pitiable signs of the impotence of organized religion. Should the Day of Judgment come the Church will have to answer

many a charge of driving small tradesmen into despair and bankruptcy. It may not be that any one Bazaar has completely ruined a shopkeeper, but it has often been the final straw that has broken him. It is a common thing for churches to have one gigantic Sale of Work annually —and for tradesmen in such afflicted towns to complain that trade is killed for three months after. Is it any wonder that one such man could say recently: "Help your church? I'd sooner burn it—it's just a big shop!".

Organized bodies, like Chambers of Commerce, are growing more and more perturbed by the situation and are making strong protests on the matter to the churches; and if the churches are increasingly to antagonize the outside world what hope is there for their future?

Of course the excuses for money-raising activities seem many and strong. A church must have money, it is said, and members who cannot contribute money can give their time in sewing parties and suchlike. Well, supposing that is true, and that a woman can convert lengths of flannel into well-made shirts—that does not justify the church in selling the shirts. There are shopkeepers whose living depends on such sales; is it fair that these men should be injured by churches paying neither assistants, nor rates, nor overhead expenses? How can any tradesman face such a competitor? Is it in accordance with the mission of the church that the shopkeeper should be driven out of the market and made incapable of earning a reasonable living himself or of giving employment to assistants who depend on the success of his business for their livelihood?

If it is true that Church members can give time though not money, let the goods they make be sold through the ordinary channels of trade; let shopkeepers have the opportunity of buying as from wholesale houses and of making their fair profit in the selling.

But we have been taking it for granted that the churches must have money. Is that really true?

There are many churches which have not won a single outsider during the last quarter of a century, and yet are not the least troubled about this fact. Many such places, however, have exchanged old buildings for splendid new structures in recent years, and burdened themselves with immense debts so that their energies for generations have to be concentrated on the work of money raising. They have, in short, constructed more ornate coffins for what were almost corpses—instead of working desperately to revivify the expiring bodies. When a church is spiritually dead it is foolish to spend money on it. What it needs is not bigger balance-sheets but the breath of God.

The live church does not have money crises. Its members are so self-sacrificing and enthusiastic that they themselves will keep it flourishing. The church that is dead is cumbered with members more concerned to get than to give—they want more amenities, better buildings, music, and preachers, that their "worship" may be more

comfortable. But these people are not even prepared to pay for their own enjoyment; instead they cajole money from unwilling outsiders—by means fair and unfair.

It all comes to this—shall the church aim at Sales of Work, or saving souls? This is a fair antithesis, for in other words it means—shall the necessary money come from people inside or outside? That is a low-level appeal, but even on those grounds "sportsmanship" should readily give the answer. When we come to the real mission of the Church there is still less doubt. If we proclaim Christ it does not matter if our church buildings fall to pieces. Christ has given us the lesson: "Seek ye first the Kingdom of Heaven, and all these things shall be added." We need to apply that to our corporate life as well as to the individual. Our "Bazaar Churches" will have to get converted.

Just picture what might happen if a church that, urgently needing money, vowed to have no more Sales of Work, but to spend its energy instead in winning souls. The income might drop, and expenses have to be reduced. The paint might deteriorate, the heating have to be abandoned, the rain might come through the roof, and many people transfer their "membership" elsewhere. But would any of those things be calamities if men were being won for Christ? The place might even have to be abandoned—but of what account would that be if a new church, throbbing with life, had been born into a humbler building.

But such an event would scarcely ever take place. The church of burning hearts would find its financial problems ludicrously trivial—for it would be very much concerned with Christ, and scarcely at all with comfort.

There is need for Divine daring. Let the churches stake all on their magnificent mission, being ready to suffer as their Master, having faith! Let there be an end to this degradation of buying and selling in the Temple!

S. G. Hedges.

LIFE AND BOOKS.

ON A SOUND EDUCATION.

CHATTING on "Browsing" last quarter I suggested that before a man could count himself well educated, he must have had leisure for browsing in a library, for desultory reading on all manner of subjects. It may be worth while to stop and consider what constitutes a sound education.

If the process of education has been successful it has produced in youth or maiden, man or woman, two strong convictions—the first, of the vast reaches of human knowledge; the second, of the need for effort if those reaches are to be explored. The more a man learns the more he is conscious of worlds still to be conquered, just as the higher he climbs the farther seems the horizon and almost limitless the far-stretching land before him. Such a man is sure of one thing—his own ignorance: always contrasting the little he knows with the immensities outside his ken, always comparing the starry heavens he can see with the innumerable host he knows he cannot see, he is profoundly humble. A sound education gives a student a conception of the unfathomable depths of art, science and letters, with just enough knowledge to make that conception crushing and stimulating at the same time. A wise man is one who knows he does not know. The humility that comes from the consciousness of one's own ignorance is the first mark of the true scholar; to become as a little child is a condition of entrance unto the halls of learning as it is into the Kingdom of Heaven; the sage, because he is aware of the marvellous things in the universe the existence of which dull mediocrity does not perceive, shares with the little child the sublime sense of wonder.

The mere specialist, who knows only his one square inch of the continent of knowledge, and forgets, if ever he realized, the land and sea and sky surrounding his abode, cannot be called educated; his knowledge is like a third-class degree, a certificate of inefficiency in one subject. Such a man is prone to dogmatize and domineer, to call heaven and earth to witness that his crowing makes the sun rise. It is the uneducated, with minds that never get beyond two rooms, who are absolutely certain that their view of things is correct, who show bigotry and intolerance. The parochialism that marks the village—even the best of villages—or the suburb—even the most "select" of suburbs—springs from a wrong sense of perspective which thinks the halfpenny before the eye is bigger than the sun. It knows nothing of books and the great world; it has experienced nothing of the clash of mind on mind; it is satisfied with what has been from time immemorial; it has none of the modesty and humility which mark the homes of true learning. The finest scholars I have known have been the humblest of men. I think of Sanday, whose printed contributions to theological study were far from representing the range of his scholarship, giving his afternoons to read stories to a sick child; or of a living scholar of world-wide reputation explaining to a rustic congregation that he was not qualified to preach to them, and would therefore read them one of Hort's *Village Sermons*. On the other hand, I think of . . . . But I had better not . . . Though I will say that it is the man whose range of knowledge is small who is always cocksure about God and God's ways. In Dr. Greville MacDonald's life of his father there is a note about a breakfast table where it was mentioned that during the night an infant had died in a neighbouring house. On the hope being expressed that the child had been baptized there came the reply: "No, the parson couldn't get his breeches on fast enough, and so the puling little sinner went to hell." There are still left Christians whose education has been so unsuccessful that

they think they know all about God's judgments, whose knowledge is so small that their minds are altogether inadequate to measure the height and depth and length and breadth of the love of God. But they are supremely confident that they know its limits.

With the humility that always marks the true scholar is inevitably linked the determination to go on learning ; the consciousness of the little he knows is a challenge to extend the range of his knowledge. In the man who has been rightly educated there is a thirst for truth and learning that can never be satisfied ; he grasps eagerly at every thread of knowledge he finds, toiling to unravel the tangles and untie the knots which heroes and sages of the past have left unloosened, and weaving his results into the web called life, endeavouring to make a pattern out of chaos. Does a boy leave school or college determined to go on learning ? If so, let him give thanks for a sound education. Is he aware that there are great ranges of science and art, literature and religion, that he has never seen, and is he eager to cross them and view the other side ? Then let him praise God for his teachers, for his life will never be void of interest.

If a man has a sound education, then, what is he like at twenty-five ? Well, he will know something of the history and literature of his own country, and will not be ignorant of movements, tendencies, and principles in religion and politics, art and science, music and drama—and he will be imbued with the need for constant effort in order that he may continue to deserve the name of an educated man. Just as one must have some ability at a game to enjoy it, even so one must have a basis of knowledge to have delight in the search for truth. He who has not at twenty-five the acquirements just outlined finds so much of life, so much conversation, so many books, closed to him.

Looked at in another way, a sound education will give a man six capacities, or, if you will, develop six faculties. It will equip him with the power to see, the power to apprehend, the power to enjoy, the power to describe, the power to value, and the power to use. If you can understand and enjoy what you see and read ; if you can put your impressions into words, relate them to standards of beauty, truth, and goodness, and apply them to right thinking and good living, you have put on the whole armour of God. So many people cannot even recognize beauty, truth, and goodness when they see them : they hear and understand not, see and perceive not.

The longer I look at life the more I am struck with the equanimity with which people accept their ignorance. And this relates not merely to undergraduates taking " Divvers " who describe Gamaliel as " the bloke who fell out of the third story window," or give " Blessed are the dead that die in the Lord " as one of the Beatitudes. I have heard a chemistry master in middle life asking a lady about the figure on her brooch, and on being told ' Minerva," reply : " I always thought Minerva was a bird " ! I cannot look at present-day education without a growing sense of uneasiness. The appalling disclosures of Dr. D. S. Cairns's *The Army and Religion*, which showed that the manhood of the country had not the most elementary acquaintance with the Bible or the crudest notions of what Christianity stood for, ought to have roused both the ecclesiastical and educational worlds from their dogmatic slumbers, for they were symptomatic of every phase of life. One of my most interesting occupations is the observation of youthful minds, and the conclusion to which I have reluctantly been driven in post-war years is that most minds cease to develop after school age. Education stops at fourteen or sixteen ; quite eighty *per cent.* of the young people in the Free Churches to-day—and these are the cream of the young people in the country —cease to read on leaving school, with the exception of the daily paper and

modern novels. This means that our education is failing because it is not making boys and girls anxious to continue learning; the snippy-snappy gossip of the newspaper of to-day is all that the half-baked youngsters our schools are turning out desire to read. Take the first dozen young people between twenty and twenty-five that you meet, and ask them how many books they have *bought* since leaving school. I am confident that you will discover that most of them, even if they have means, rarely buy a book. Ask them how many books they have *read*, and you will be surprised, if not appalled, at the answers. Here is the secret of the boredom of which so many young folk complain—they have turned from life in its fullness, and their "éstranged faces . . . miss the many-splendoured thing." Watch them listening in, and this view of them will be confirmed. Ask them what they know about L. P. Jacks, Rufus Jones, Bernard Shaw, B. H. Streeter, W. McDougall, and J. Arthur Thomson, and you will find that they have a vague idea who Bernard Shaw is, but know nothing of the others. And the sad feature of it all is that there is no consciousness of ignorance or regret for it: there is none of the scholar's humility, no desire for research, no minds eager for new ideas and new truth.

The fact is that after nearly forty years of free elementary education we are growing a generation with leisure, but without knowledge of how to use it; with the power to read, but without any desire to read or any standard of choice; with no love for music, art or letters, and no desire to learn more about the world, but with an intense craving to discover new ways of "passing the time."

This is a serious indictment to bring against our educational system, and it should be recognized that there are places where the gloom is relieved by breaks in the cloud. The other day I was in a Central School which had hung round the hall reproductions of the great pictures of the world, grouped under their respective schools, with a few words describing the pictures and explaining the classification. Most of the children leaving that school will have some idea—no matter how elementary—of what beauty is, and of the way in which painters of different lands and times have tried to express it. But much of what is called education is of a very different kind. Here is a glaring American example from a recent number of the *Yale Review*:

> "The other day my eleven-year-old son brought home a beautiful composition-book from the Junior High School, in which one of the printed topics for a composition rather appalled me. The title was: 'How to persuade a woman to buy a vacuum cleaner when she says she cannot afford to buy one.' Now I do not send my son to school to become a salesman. It is a perfectly respectable profession, to be sure; but that is beside the point. If I wanted my son to become a salesman, I should still object to any efforts on his part to sell a vacuum cleaner or any other thing to some poor woman who could not really afford to buy it."

Education of this kind is worse than useless. The elementary school exists to teach the child to read so that he may desire to go on reading, to show him that he has a mind and give him the ambition to use it, to make him realize that he lives in a wonderful world and make him eager to explore it. The Secondary School and the University should continue that process, so that they pour forth into the world men and women open-eyed and open-minded, tolerant and alive, aware of all the spacious avenues of life and learning in which they can walk, and with enough of knowledge to revel in their walking.

ALBERT PEEL.

FOREIGN REVIEWS.

Judaism in the First Centuries of the Christian Era. By G. F. Moore. 2 vols. Harvard Univ. Press. 42s.

Geschichte der Volkes Israel. Von R. Kittel. Vol. III, Pt. 1. W. Kohlhammer. 9s.

In that remarkable and deeply interesting novel of Oxford life, Mr. J. S. Childers's *Laurel and Straw*, we have a very sincere attempt to interpret the spirit of modern England to the cultured American of to-day. It is understood that the author is a Rhodes scholar who came to Oxford after the war. His book is one that should be read by every Englishman who feels the necessity of at least making the effort to see his country as it appears to the friendly stranger. This necessity presses upon us. Americans and Englishmen share the same language and the same literature. But in other respects we grow continually more foreign to each other. And the good-natured indolence that would treat Americans with a careless familiarity which borders on disrespect as "our cousins across the herring-pond" is no longer even tolerable in their eyes. The indignation of Kipling's Wilton Sargeant rings clear:

> "The big pond! *No*, sir. The ocean—the North Atlantic Ocean. It's 3,000 miles broad and three miles deep in places. I wish it were 10,000."

We really must learn to approach an American with the same diffidence and respect for his different, but equally valuable, mentality, that we should instinctively feel towards a Frenchman or a German. It is no longer possible to treat a great and immensely varied population of 120 millions as if it consisted of a few colonists with an inferior type of culture derived from, but entirely insignificant beside, our own.

Such words as those which are put into the mouth of Wingo, the American Rhodes scholar, in *Laurel and Straw*, are perhaps a healthy douche for English complacency:

> "Why do the English always poke fun at us? I'll tell you. It's simply because they're scared to death of us. They know that in many ways we got the edge on them, and they try to laugh it off by assuming superiority."

It is in a spirit of deference and of respect that we would like to approach the task of appreciating Prof. G. F. Moore's great work on *Judaism*. These two large volumes are in a real sense the fruit of a life's study. There are, indeed, very few Christian scholars in either Germany or Britain, and perhaps not many Jewish students, whose knowledge of the Rabbinic sources—Mishnah and Talmud—approaches in scope and profundity that of this veteran professor. The work has been reviewed at length and with great thoroughness in the English *Journal of Theological Studies* and the *Hibbert Journal*, and there is also a very careful and admirable article about it by Dr. F. C. Porter in the American *Journal of Religion* for January of this year. The whole field of Rabbinic theology is very carefully covered in the 1,027 pages of the book, the results being, of course, based almost exclusively on Rabbinic sources. Indeed Prof. Moore is definitely of opinion that these sources, and these alone, provide us with the evidence necessary for estimating what was taught and believed and lived out in the main stream of orthodox Jewish society during the first centuries of the Christian era. This result is extremely important. For it means that the whole mass of apocalyptic and semi-apocalyptic writings emanated from groups entirely out of touch with the real vital centres of Jewish life and thought. Now it is clear that the first Christians owed much to these groups, from whom their first (Jewish) converts seem to have come. But if these groups ought not to be considered as truly Jewish we may have to revise all our conclusions as to the debt

of the Church to the Synagogue, and the supposed continuity of the teaching of the law and the prophets with that of the first Christians. That the Church has always claimed to be "the old firm" is undoubtedly true. Was she right in doing so? Are we, with Schweitzer in his *Von Reimarus zu Wrede*, to claim the apocalyptic passages in the Synoptics as an integral part of the teaching and message of Jesus; and in that case can His claim to fulfil the law and the prophets and to stand in the direct line of succession to them be fully allowed? Or are we, with Dougall and Emmet in *The Lord of Thought*, to reject all these passages in order to present Him as a universalist teacher of a Judaism purged of all its local and temporary elements and perfected in the form of a world faith? Prof. Moore's conclusions leave us uncertain as to which historical judgment is the correct one. But *if* he be right it would seem to follow that the retention of the apocalyptic passages as part of the genuine teaching of our Lord does force us to admit that Jesus was not an orthodox Jew, whatever He may have believed about Himself, but that the sources of His teaching, as apart from His own direct experience, must be sought amongst groups which had absorbed a great deal from regions outside the fountain of Judaism pure and undefiled. Is Christianity, then, continuous with post-exilic Judaism, and has the Church really a right to the possession of the *O.T.*? Or does the *N.T.* emanate from groups which were only on the fringe of Judaism, and has it perhaps as much to do with Hellenist philosophy and Iranian ethics and Egyptian mythology (or what not) as with the legitimate *O.T.* faith?[1]

These are large questions. They really are raised by Prof. Moore's exhaustive description of the Judaism which, if he is right, was the *milieu* which Paul spent his student days in earnestly absorbing. But perhaps the Church owes to Paul an entirely forced and artificially manufactured lien between the *O.T.* and the Christian faith? Is it possible that his brilliant mind saw connexions which, in fact, hardly existed at all—and that what the early Christians owed to his trained powers was that dominating ability of his in dialectic controversy which first gave them certainty and confidence in their own intellectual apprehension of the faith? Archdeacon Lilley is responsible for the epigram that "Paul was not a theologian; he was an eruptive religious genius; and his eruptivity was not continuous."

Reviewers elsewhere have referred to the differences that exist between the only other three books which have attempted to cover the same ground as this one. In no case can Dr. Moore's work be regarded as merely a re-working of a field previously covered. Weber's *System der alts. pal. Theologie* (1880) is rightly criticized by Moore himself as being dogmatically anti-Jewish in its sympathies and as using the sources too uncritically and often at second-hand. Schürer's famous book is an invaluable storehouse of miscellaneous material, but it is not a full description of Jewish religion and religious thought, of which indeed it treats very briefly in two or three chapters. And finally Bousset's *Rel. des Judentums im neut. Z.* does definitely regard as sources for normal Judaism a great deal of material which Moore declares to have little or nothing at all to do with Judaism as he understands it, *i.e.*, the faith and practice of the orthodox synagogue worshipper. Bousset's book, in Moore's judgment, is rather "a piece of apparatus for the student of the *N.T.*" Its use of orthodox Jewish sources is occasional and unscholarly and its main attention is given to what, from the genuine Jewish point of view, were abnormal developments owing nothing to the pure *O.T.* tradition.

Dr. Moore's book, as distinguished from these three, reminds us much

[1] Thus Dubnow, in Vol. II. of his *Weltgesch. des jüd. Volkes*, says that Christianity is "the natural antithesis to the national evolution of Judaism."

more of the writings of C. G. Montefiore, or of the late I. Abrahams's *Studies in Pharisaism and the Gospels*, only that where these writers give us invaluable side-lights on parts of the field, our author has attempted a comprehensive treatment of the whole of it. And it is the more interesting to notice how often his results coincide with theirs, because his studies have apparently proceeded quite independently.

Whilst Moore's criticism of the three books mentioned just above is sound, and admitting the original quality and indispensable value of his own work before us, yet we would venture to wonder whether it is possible to make such a clear and definite claim for the Rabbinic type of Judaism as is here attempted. Recently in a company of *O.T.* students a very well-known Hebraist made the familiar statement that the Jewish mind could never have invented or promulgated such a doctrine as that of the virgin birth. But surely it all depends on what we mean by the Jewish mind? The *N.T.* shows us, it would certainly seem, that in the first century persons of undoubted Jewish birth and culture did in fact hold and even originate Christological theories which cannot be squared with orthodox Rabbinic monotheism. And the impression grows on the earnest student that the Judaism of the later post-exilic centuries (in spite of the tightening up of theological notions after the Maccabean crisis) was really very receptive of foreign elements from many different quarters. Certain of the writings of Plato, particularly the *Timæus*, seem to have been very widely read by thoughtful people of many different races and traditions during the last three centuries B.C. And there is a great deal of evidence going against the current of Prof. Moore's main thesis. It is perhaps not so easy to claim any one type or mass of thought as specifically Jewish, to the exclusion of others found amongst various Jewish-seeming groups.

We have left scant space with which to deal with Prof. Kittel's continuation of his well-known earlier volumes on the pre-exilic history of Israel. The present book carries us through the Babylonian period of the so-called "exile," and its completion may be expected to deal with the equally complicated historical problem of the "return."

In this part the condition of the Jewish communities in both Babylonia and Palestine during the years 586-538 is described as far as the scanty sources allow. There are extremely important discussions of the messages and importance in history of *Ezekiel* and the *Second Isaiah*. Prof. Kittel comes down very definitely on the side of the interpretation of the Servant Songs as written originally in reference to the martyrdom of a definite individual Jewish patriot during the years preceding the taking of Babylon by Cyrus. This, in face of a recent summing up by Prof. Peake in favour of the national interpretation, is especially interesting.

Apart from this question the most challenging and informing chapter is that which, as we think, definitely takes a step in the direction of establishing as a fact of real history the existence of a Jewish community *in Palestine*, holding some form of the prophetic faith, all through the years 586-538. The land was in fact never left entirely denuded of any Israelite population. There was always some form of Yahwist worship maintained there, and those who eventually returned from Babylon by no means found only a heap of stones on an unpeopled site. We are sure that this is a correct reading of the evidence, but it is unfortunate that Prof. Kittel does not realize the relevance of the Deuteronomic problem here. Is not D in fact the book of this very Palestinian community? It is with a sigh of dissatisfaction that we find the D school assumed as existing in Babylonia side by side with the High Judaism of P. This is merely a reiteration of the old view of D which disregarded the possibility of the continuance of a Palestinian

community all through the "exile." It is a pity that having thus made room for *Deut.*, Prof. Kittel did not go on to replace it in Palestine (where it obviously belongs) instead of trailing unthinkingly after those who would carry it to Babylonia against the existing evidence both internal and external.

We shall eagerly await the promised sequel in which the complicated problems of the "return" are to be dealt with, the more so as the accurate freshness and scholarly handling of his sources so familiar to readers of Prof. Kittel's previous volumes are still as much features of his work as they were formerly.

J. P. NAISH.

Vita di Nicolò Machiavelli. By GUISEPPE PREZZOLINI. Milan: Mondadora. 1927. 25L.

Lettere di N. Machiavelli. Ed. by GIOVANNI PAPINI. Lanciano: Carabba. 10L.

Fate has not been too kind to Machiavelli; perhaps no other political writer has been more abused and more misunderstood. Snippets are taken from his writings and indiscretions from his life, and these are pieced together into a portrait which is more diabolical than human. This new biography conveys a different impression, as does an impartial study of his writings and letters, especially when taken in relation to the age and the country in which he lived. Sign. Prezzolini has followed in the wake of M. Maurois in giving us a more or less imaginary biography, a *biographie romancée*, as this new type has been termed. The latter's *Ariel ou La Vie de Shelley* gives us a graphic portrait of Shelley with many imaginary conversations, and scenes that certainly arouse interest and provide entertainment, if they do not add to our knowledge of the life of the poet. Similarly with the *Vita di Machiavelli*. The knowledge we have is very slender. A few sentences almost would suffice. In Mr. Burd's critical edition of *Il Principe*, the known facts are woven into an "Historical Abstract" of the times. We learn that Machiavelli was the son of a lawyer of some distinction and became a civil servant of Florence. He lost his post when the Medici arrived and returned to his small property in the country. Here he wrote his famous *The Prince*, the *Discourses on the first ten books of Livy*, the *Art of War* and the *History of Florence*. On the restoration of the Republic he did his utmost to secure recognition and employment, but in vain. He was rejected in favour of a certain Francesco Tarugi, about whom nothing else is known. He continued to do odd jobs and State errands till some digestive trouble, aggravated, according to Prezzolini, by chagrin and disappointment, brought his life to an end. In a letter which his son Piero sent to a Florentine lawyer named Nellio, it is stated that before his death he confessed his sins to a priest named Matteo and that he died in the greatest poverty. Prezzolini makes considerable use of the *Lettere*. A large number of these are addressed to his friends Francesco Vettori and Francesco Guicciardini. The former was the Florentine Ambassador to the Papal court and the latter a distinguished statesman and writer who appears to have understood Machiavelli and to have sympathized with his ideal of a united Italy. From the facts of his life and from these letters Prezzolini has constructed a life of Machiavelli which suggests a portrait by Rubens. The man becomes alive again. You witness his struggles. You hear his talk. You follow him along the roads of Tuscany. You are introduced to his wife and children and intimate friends. One of the most interesting of the *Lettere*, dated Dec. 10th, 1513, and sent to Vettori, describes his manner of life during his exile. He spends some time at the village inn, where he chats with the butcher and the miller

and plays at cards, dice and backgammon. Then in the evening he returns to the house, where his companions are Dante and Petrarch, Tibullus and Ovid, and where he works at *The Prince*. As an illustration of Sign. Prezzolini's method we would mention the chapter entitled "*La Strada*" ("The Street"). For an Italian boy the street was and is a natural extension of his home, and the first schoolroom that he finds open for the acquisition of knowledge. The life and movement, the colour and charm, of the Italian street of to-day provide a natural background for a life lived under similar conditions and surroundings nearly 500 years ago. Florence, as Prezzolini describes it, was a city of ancient political hatreds, of ancient family feuds, of continuous trade disputes. As these were not enough, there were quarrels between streets and quarters, and suburbs, and between one side of the river Arno and the other. What was true of Florence was equally true of Italy. She enjoyed an era of tranquillity during the time of Lorenzo di Medici, and during Machiavelli's first years in the employment of Florence, but it was rather the tranquillity of sleep. "Lorenzo was a great political chemist who, not knowing how to treat his country, had put it to sleep" (p. 51). This sleep was called equilibrium. "It was a mixed beverage containing five egoisms: green envy, yellow jealousy, black fear, red pride and blue vanity." All the cities and states of Italy were the same. There might be tranquillity for a time, but quarrels and factions soon broke out and endless petty wars that disturbed and distracted the country. Rome was the capital of the world and "the latrine of the world." The Vatican was full of astrologers and courtesans. Here Luther was excommunicated and Christ was sold at the same time. To contemporaries such as Machiavelli it was a case of Sodom, Gomorrah, and Babylon united and mixed. The morals of the Popes and Cardinals were a scandal to Italy and indeed to all Europe. Machiavelli regarded the Papacy as the great enemy of Italy and the chief obstacle to Italian unity. In a letter to Zanobi Buondelmonti which is not included in the above collection, Machiavelli blames the Church of Rome not only for the misgovernment of Christendom, but even for the depravation and almost total destruction of the Christian religion. "The popes have corrupted it, and the monks, friars and clergy are the causers of all the Schisms and immoralities in governments, and of all the impieties and abominations of religion, and by consequence, of all the disorder, villainy and corruption we suffer under in this detestable age." These are strong words, but are amply justified if the picture drawn by Prezzolini is a true one.

A chapter of the *Vita* is devoted to Cæsar Borgia, who is described as *Il Basilisco*, and as the most Machiavellian of the princes of Italy and the real inventor of Machiavellism. Probably Machiavelli's reputation has suffered more from his references to this prince than from anything else he wrote. The two men met in 1502 at Imola, and were in close contact with each other for three months. Cæsar saw in Machiavelli the mouthpiece of the Republic of Florence. Machiavelli saw in Cæsar the portrait of the prince. In the seventeenth chapter of the book we find that portrait. It was this portrait that prejudiced so many against the author. The crimes of Cæsar filled Europe with horror and yet in *The Prince* Machiavelli appears to commend and praise him. People who only read this chapter or who only read this book are puzzled. Their indignation is aroused. But anyone who takes the trouble to read the chapter in the light of what he says elsewhere will realize with what reservations he bestows his praise.

Prezzolini suggests that it was because Machiavelli saw in him one who had the determination and the resource to bring about the unification of Italy, the dominant interest and passion of his life, that he praised him. He came at length to regard him as the type of "*principe nuovo*," in Mr. Burd's

words, as a force, an embodied idea, almost impersonal. And as the conception grew more and more impersonal, the possibility of dispensing with morality would become more and more feasible. The coolness, courage, strength of purpose, the *virtù* of Cæsar attracted Machiavelli. Italy required these great qualities pre-eminently at this time. Machiavelli studied and came to know men as they were. He entertained no illusions about them. The humanity he knew was not the idealized humanity of Rousseau, but a humanity prone more to bad than to good. This is the doctrine proclaimed not only in *The Prince,* but also in the *History of Florence* and the *Discourses on Livy.* "Men never incline to good except by necessity" (*Discorsi,* I, 3). Fear in his view was more important than love, because men love at their own free will, but fear at the will of the prince. A wise prince must rely on what is in his power and not on what is in the power of others (*Cf. The Prince,* c. 17). It was upon some such ground as this that Machiavelli sought to justify the conduct of Cæsar Borgia. His younger contemporary and correspondent, Guicciardini, however, never admitted this. In his *Ricordi politici e civile* he maintained that men are naturally inclined to good; but he regarded their nature as fragile. Machiavelli, will allow no indulgence to these frailties. He lived at a time when an exact diagnosis was necessary and ruthless treatment inevitable if the political life of Italy were to be purified.

Prezzolini's account of the last years of Machiavelli adds little to what we know of them from his *Letters.* He bore misfortune, poverty, and exile with courage and patience. He continued to be an accurate observer of Italian politics. He invented the political telescope as Galileo invented the celestial one. His vision is clear. His style is lucid. But there is no lack of moral interest or of passion. He would write on his flag, *Italia unita, armata, spretata* (Italy united, armed, unpriested). It may take some time to overcome a prejudice which has reigned in Western Europe for centuries. In the long letter to Buondelmonti from which I have already quoted, he defends himself from the attacks which were frequent in his own day and have been common ever since. The letter contains this confession of faith. "I do undoubtedly hope by the merits of Christ and by faith in Him to attain eternal salvation; so I do firmly believe the Christian profession to be the only true Religion now in the world." His attack on the Church and his utter scorn for the priest never meant a rejection of the Christian faith. Prezzolini acknowledges that at bottom he had a heart more Christian than many priests he had known, that he had a mind that was broad and generous, and that he had clean hands (p. 190). We must always remember that he died in poverty. He had the misfortune to see clearly into things. For the majority of men four and five make three or ten; for Machiavelli they made exactly nine. He has not been forgiven for this exactitude. The hardest blow of fate was his rejection by the restored republican party. Prezzolini's account of the debate that decided this is clever and amusing. It is probably based on a letter of Gio Batista Busini to Benedetto Varchi. A summary of possible speeches is given. The question is put; and 555 vote black, 12 white. Overwhelming disaster and bitter disappointment! Ingratitude is added to the vices inherent in man. He felt that the whole edifice of his life had fallen to pieces. He did not long survive, but died on the 22nd of June, 1527. The last chapter of the book, "La seconda vita," describes some of the effects of his life and work. The century of nationality is the century of Machiavelli. His spirit sustained Victor Emmanuel II when he refused to make his ambition for Piedmont the principal factor in his efforts to unify Italy. He entered Rome with Mazzini, but kept himself always at a prudent distance from Garibaldi. He re-entered with

Cadorna. He prepared at Salandra the declaration of war against Austria and accompanied Mussolini in his march on Rome. *Dopo di che. . . .*
W. BLACKSHAW.

Stéphane Mallarmé in English Verse. By ARTHUR ELLIS. Introduction by G. Turquet-Milnes. Cape. 5s. n.
Poésies. By STÉPHANE MALLARMÉ. Paris: *Nouvelle Revue Francais.* 3 Fr. 50.

Lord Balfour, in *Theism and Humanism*, his first series of Gifford Lectures, has some interesting things to say on æsthetic values. He maintains that in art, origin and value cannot be treated as independent. Those who enjoy poetry and painting must be at least dimly aware of a poet beyond the poem and a painter beyond the picture. If by some unimaginable process works of beauty could be produced by machinery, we might think them beautiful until we knew their origin, after which we should be rather disposed to describe them as ingenious. The introduction to these translations of Stéphane Mallarmé's poems by Mrs. Turquet-Milnes gives us not only an admirable criticism of the poet's work and an estimate of his place in the history and development of modern French poetry, but also an interesting account of the poet himself. Without this, we should know little of the poet beyond the poem and so lose something of its value. The writer recognizes that there is no good biography of Mallarmé. We are grateful to her, therefore, for what she has told us about the life and personality of one who owed so much to English poetry, who admired England, and who spent his life in teaching English. After he had completed his studies at the Lycée of Sens at the age of twenty, he stayed two years in England, where he does not seem to have been very happy. Illness and poverty dogged his steps in London, "that vast city of indifference." At this time (1860) German thought was "filtering through to the general public" owing to the influence of Carlyle, and, as Mrs. Turquet-Milnes tells us, the doctrine of Berkeley was joining forces with German philosophy and declaring that poetic intuition is a light far superior to the clearness of reason. Whether this movement influenced Mallarmé we cannot say. But it is clear from the poems themselves that he was a profound, a philosophical, thinker. "His originality lies in the fact that his ideal is not literary but philosophic" (p. 47). And as it cost him infinite labour to give expression to the deep thoughts that were within him, he expects us to struggle or at least to work to reach his meaning. This is what few readers and even few critics are prepared to do—to their great loss in this particular instance.

A few more biographical details may be mentioned. On his return to France he became a teacher of English at Tournon, at Besançon, at Avignon. In 1871 he came to Paris and taught English. He suffered from indifferent health, and had little leisure. Like our own Chaucer he knew the meaning of poverty. He retired on his pension in 1894, and died in 1898 at the age of fifty-six. Mrs. Turquet-Milnes's introduction presupposes a wide knowledge of French poetry in the nineteenth century. Her survey is most valuable. At the same time it reminds some of us of our amazing ignorance. It is now thirty years since Mallarmé's death, and yet, as far as we are aware, this is the first attempt in English to give an appreciation of his work, or to give illustration of it in English verse.

Mr. Arthur Ellis has shown remarkable insight, skill, and poetic feeling in his translations. Every phrase, every verse, has been thought out with the greatest care. The translations are far more than translations. Mallarmé has his own music and so has Mr. Ellis. Another sentence of Lord Balfour's exactly expresses this point: "A work of art can never be

transferred from one medium into another as from marble to music. Even when words are the medium employed, perfect translation is impossible. One poet may paraphrase, in a different language, the work of another; and a new work of art may thus be produced." Mr. Ellis has re-thought the poems. This has not been either a simple or an easy task, for Mallarmé's thought is subtle, and it is difficult to be sure of his meanings. Mrs. Turquet-Milnes tells us "he had discovered the secret of hiding the eternal in the ephemeral." Mr. Ellis has been very successful in unfolding this to us, and he has clothed the poems in beautiful language. He must be a poet in his own soul or he would never have succeeded so well. But if we imagine that we can appreciate the beauty or the meaning of either the original text or the English version by a rapid or casual reading we shall be very much mistaken.

It will be impossible to consider the poems in any detail, but there are two or three that specially reveal Mallarmé's art and Mr. Ellis's insight and poetic feeling. Take, *e.g.*, *Le Pitre Châtié*, "The Chastised Actor." He is playing *Hamlet* in a tent before a village crowd. Eyes, lakes! He feels himself engulfed in them. He is prostituting his art. He pierces the canvas and looks through beyond to the world of the ideal. He washes off rouge and paint. He has become pure spirit in the ideal world. But he realizes that this ideal world is a cold world. He must remain where his duty is. *Que c'était tout mon sacre*—'twas my Sole Oil of Sacring. In contrast with this is "The Canticle of St. John the Baptist" (*Cantique de Saint Jean*). Here again we have the contrast between the world of time and space and the eternal world. Earth and death combine to whelm his light. The head is like a watch tower and is above the body; but the heights beyond are not cold and glacial for the sainted spirit, because it finds its true home there. Perhaps *Les Fenêtres* reveals and illustrates Mallarmé's art and Mr. Ellis's power in interpreting it most clearly. A dying man is in a hospital

> Loathing the dreary ward, the incense-fumes that crawl
> For ever up the curtain's blanch'd monotony.

He drags himself to the window, "scorch'd by sunshine's glowing nakedness." His phlegm befouls it; but

> His eyes, that feast on light to far horizons spill'd
> See galleons of gold, like swans that bravely shine,
> On perfum'd streams empurpled drifting dreamily,
> Swaying the wild and splendid sweep of each fair line,
> Impassive, proud, aloof, freighted with memory.

This again is the ideal world. The window may be art or religion—*Que la vitre soit l'art, soit la mysticité*. But humanity in striving to reach the ideal stains the window. Hence the bitter cry of the last verse of the poem:

> O canst not, oh! my soul, whose dreams are ever foil'd
> Burst through this crystal foul'd by his besliming spite.

Yes, even if this means *Au risque de tomber pendant l'éternité*, which Mr. Ellis renders, "Yea, though thou fall for ever thro' space infinite."

Every one of the poems in this volume is a study. I have selected one or two rather to whet the appetite than to satisfy it. In "St. Cecilia" and "Bruges," whose subtle charm Mr. Ellis has so admirably caught and expressed, are combined a fine feeling for language and a profound appreciation of thought. We must leave the reader now to discover these for himself and we can assure him that the labour he must devote to reach this end will be well rewarded.

W. Blackshaw.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1927 *or* 1928 *unless otherwise stated.*)

Five Centuries of Religion. Vol. II. The Friars and the Dead Weight of Tradition, 1200-1400 A.D. By G. G. COULTON, M.A., D.Litt. Cambridge Press. 31s. 6d.

Luther and the Reformation. By JAMES MACKINNON, M.A., Ph.D., D.D. Vol. II. Longmans. 16s.

The Protestant Doctrine of the Lord's Supper. By ALEXANDER BARCLAY, B.D., Ph.D. Jackson, Wylie. 10s. 6d.

New Studies in Mysticism. By RUFUS M. JONES, D.D., Litt.D. Macmillan. 7s. 6d.

A History of the Society of Friends (Quakers) in Canada. By. A. G. DORLAND, Ph.D. Macmillan. 18s.

Nancy Lloyd. By ANNA LLOYD B. THOMAS. New York: Frank-Maurice. $2.50.

J. Allen Baker, M.A. By ELIZABETH B. BAKER and P. J. NOEL BAKER. Swarthmore Press. 7s. 6d.

A History of the Church in Scotland, 1843-74. By J. R. Fleming, D.D. Clark. 9s.

The Church and the Russian Revolution. By MATTHEW SPINKA, Ph.D. Macmillan. 10s. 6d.

The first volume of Dr. Coulton's stupendous work was noticed by us in July, 1923, when we spoke of the author's unequalled knowledge of both British and foreign sources and the thoroughness of his investigations. In the interval his *The Medieval Village* has appeared, the main contentions of which are re-emphasized in the volume now before us, in which "the evolution of the monastic institution from a primitive communism to capitalism" is traced. We see the abbot as baron and the monk as squire, and discover how the inhabitants of monasteries, instead of labouring with their hands and remaining poor, acquired rich and widely scattered estates, often treating the peasants who were their serfs with less humanity and less sense of responsibility than marks a modern limited liability company. We are shown how the Friars, even the Franciscans, forsook their religious and economic ideals, and were swamped by the "capitalism" which had mastered the monks. The avarice, irreligion, and immorality of monks, friars, and nuns alike is proved by a crushing weight of evidence—to 34 pp. of contemporary generalizations in the text are added two appendixes containing 140 pp. more.

Dr. Coulton's knowledge and skill enable him to shape a mass of apparently intractable material in such a way that the life of the period is reconstructed for us. He never fails to be instructive, and if at any time the interest is likely to flag there is always a controversy round the corner to liven things up! And woe be to the casual critic, or even the careless Professor, who challenges Dr. Coulton. The quarter-staff is always ready, and

terrific are the thwacks the poor man gets—indeed, we are inclined to think that often energy is needlessly used, much as we enjoy the display.

Dr. Coulton's series is giving incalculable help to the student of medieval history. With this volume is printed a list of "Errata" for Vol. I.: with such a mass of detail it is surprising that it is so short. We make the suggestion that in further volumes the names in the notes be indexed; if the student wishes to know what use has been made of the writings, say, of H C. Lea, B. L. Manning, G. R. Owst, or E. Gilliat-Smith, the Index fails to help except in so far as the names appear in the text.

The cordial welcome we gave to the first volume of Dr. Mackinnon's *magnum opus* was shared by all students of the Reformation period. The work is to be completed in two or more volumes, the present volume covering the years 1517-21, "The Breach with Rome." Dr. Mackinnon accepts Kalkoff's designation of these years as "the decisive years of the Reformation" and goes on: "They show us the fruition of Luther's earlier religious experience in the sphere of actual life. It was during these years that the monk and theologian developed into the militant Reformer." Throughout his narrative Dr. Mackinnon never loses sight of the principles that were becoming ever clearer both to Luther and to the world. He shows how Luther is "a striking case of learning by discussion and controversy," and how, in spite of his innate conservatism, he became "the prophet and the apostle of a new age" and was led to cry for liberty all round. Dr. Mackinnon has steeped himself in Luther's writings, and he has evidently grown to love his hero; it will be interesting to read what he has to say about the darker passages in Luther's life; will he be able to make us admire the "Shoot them down" Luther of the Peasants' War? Of one thing we are sure—the Luther who has been a living figure in Dr. Mackinnon's pages all through the scholastic discussions will not cease to be alive then. We look forward to the next volumes, which, we are glad to read, are nearly ready for the press.

Dr. Barclay's book is as useful as it is timely. It is a thorough and competent study of the eucharistic teaching of Luther, Zwingli, and Calvin by one who has a wide knowledge of the literature of the period. Dr. Barclay has used Dr. Mackinnon's work to advantage, as well as recent studies like the Rev. D. S. Guy's *Was Holy Communion Instituted by Jesus?* and M. Goguel's *Jesus the Nazarene*, and he has convictions of his own. The result is a book which is of value not merely for present discussion but for future reference.

Dr. Rufus Jones never fails to be suggestive, and his Union Seminary Ely Lectures are well worth reading. He breaks a lance with the psychologists who doubt the validity of religious experience:

> "If only one person in a million saw colours, and had their hearts leap when they beheld the rainbow in the sky, the rest would insist that the colour-seers were pathological and indulged in *Schwärmerei* and auto-suggestion."

Especially valuable is the discussion of the relation of mysticism to organization. Essentially mysticism is not a solitary thing; it was only forced to be so by the nature of the organization of the Church; it flourishes best in a group, as in the days of the early Church, the symbiotic life of which may be described as an organism rather than an organization. Those who believe that the simpler the organization of the Church the more it accords with the mind of Christ, will find their point driven home; in little groups of people are developed those practical mystics, "hundred horse power Christians," who are the salt of the earth and the light of the world. On the

upersession of life by organization in the Church Dr. Jones is exceptionally ood :

> "But for the most part, the organization has been concerned to expand, perfect, maintain, safeguard, and exalt itself, because those who composed the Church soon came to believe that it was indispensable for man's salvation, and essential for the transmission of the grace of God revealed in Christ. It quickly became a substitute for the experience of God, for the way of life, for the Kingdom of God, for the living sense of the divine presence and power of the Spirit."

ll denominations, please note.

Dr. Jones's book leads naturally to a number of books about the Quakers. . Congregationalist always feels ashamed when he looks at the series of mirable volumes on Quaker history bearing the names of W. C. Braithwaite d of Dr. Jones himself, for they are a painful reminder of the fact that ongregationalism has not reprinted the writings of its first "publishers of ruth"—to use the Quaker term. To the history of the Friends in this ountry and the United States is now added a volume on Canada. The story egins with the influx of Friends into Canada after the American War of ndependence; it includes the great separations—the Hicksite in 1828 nd the Wilburite in 1881, and the less important but more picturesque chism of the "Children of Peace" under David Willson in 1812. Dr. Jorland surveys the life and witness of the Friends in Canada throughout he nineteenth century and brings the narrative down as far as the European War.

Nancy Lloyd, the work of a descendant of a Quaker pioneer, takes us arther back—to the beginnings of Quakerism in the American Colonies. Nancy's journal begins in Wales on her fifteenth birthday, in 1681; in 1683 he left with her family for Philadelphia, where her father, a doctor, became Deputy Governor. The diary is a document of historical value, with its eferences to Penn's dealings with the Indians and to the dissensions among Friends caused by George Keith, but its chief charm is in its human interest. Nancy is a most attractive character as we see her in love and in sorrow; he rejects a lover because he does not share her religious views, but he becomes Friend later and they have a few happy years together. In a short space of ime, however, she loses by death mother, husband, children, brothers, sister, nd, at last, father, and the journal ends with her second marriage some years fterwards. The diary reminds one continually of Bradford's *History of the Plymouth Plantation*, and we cannot pay a higher compliment to Miss Thomas's ook than by saying we shall place it next to Bradford on our shelves. We ecommend the volume without reserve; the diary is allowed to tell its own ale, and there are no superfluous trimmings. We should like to have known little more about Nancy after her second marriage, and a date seems to have one wrong on p. 99—but the work is a real contribution to both history and terature.

After a Quaker pioneer woman comes a Quaker pioneer man, whose son nd daughter have given us a skilfully written memoir, which ends with a llowing epitaph written by an American statesman: "If there had been en men in Europe like Allen Baker, instead of one, there would have been o European war in 1914." This epitaph is not hyperbole, for Allen Baker terally gave his life to the twin causes of democracy and peace. In the .C.C. and in the House of Commons, and especially in calling the churches o serve the Prince of Peace, he did yeoman service. The book tells not only f his public life, but of his early days in Canada, and of the way he built up prosperous business. The chapter "Personal Reminiscences," is a model

—intimate and revealing, yet restrained and dignified—and the whole book is worth the attention of all lovers of peace.

Dr. J. R. Fleming's book is another valuable contribution to history, and especially so to the non-Presbyterian, who is apt to lose his way in the mazes of Relief Secession and so forth when he is not floundering in the mire of Presbyterian polity. Surveying the history of the Church from the Disruption, Dr. Fleming succeeds in making a host of facts perfectly readable, and we hope the volume will receive such a welcome that he will be encouraged to bring the story down to the present day. In these days of reunion in Scotland, and the re-emergence of the Establishment question in England, it is important that we should have an authoritative account of recent developments in the Scottish Church. We congratulate Dr. Fleming on a useful piece of work.

One of the most interesting books we have read this quarter is Dr. Spinka's clear and sometimes thrilling account of the history of the Russian Church in recent years. Dr. Spinka, a Protestant from Chicago, has the double advantage of speaking Russian, and of having visited the country recently, while his bibliography shows the thoroughness of his investigations. We have never before seen so lucid a statement of the relations between the Soviet Government and the Orthodox Church. Dr. Spinka vividly describes the great eventful Sobors (Councils), makes us realize the outspoken opposition to the Government's measures by the Patriarch Tikhon—a Russian Cranmer—and then see the emergence of the patriarchal and synodical parties in the Church. Nor are the "sectarians," the non-Orthodox groups, overlooked, and we are shown how they are better off under the Soviet *régime* than under the Tsar. Among these groups the Molokane, or Spiritual Christians, who are closely akin to the Quakers and now number 2,000,000, are extremely interesting. Dr. Spinka, while by no means a supporter of the Bolsheviki, is far from despondent about the future of Russian Christendom. EDITOR.

Old Testament Essays. By an international group of well-known scholars. Griffin. 10s. 6d.

This book contains the papers read at the very remarkable gathering of *O.T.* scholars at Oxford in August of last year, when Germans, Frenchmen and English sat cheek by jowl and discussed the technical questions of their craft in the utmost amity of spirit. We were also assisted by some notable "neutrals," especially those from Holland. Some of us met for the first time famous figures like Prof. Eerdmans of Leiden, and others whose names had long been familiar at the foot of stimulating articles or on the title pages of standard works. Gunkel was to have come, but cried off from the long journey, though he sent a most interesting contribution. The present reviewer had the real felicity of sitting in a corner with Prof. Staerk of Jena, and occasionally being gently yerked in the side by that excitable scholar when some unusually rousing question was under discussion. Altogether it was a most happy gathering, carried through without a hitch or a flaw, and these very valuable and original papers are only one of its enduring results. Space forbids me to enlarge on the contents in detail. Perhaps Prof. Obbink's little essay on the Tree of Life proved the most challenging. During the three days a great many problems were touched on, and on most of these a great deal of light was thrown. Those who think that there is nothing remaining to be found out about the *O.T.* (and certainly all serious *O.T.* students) should procure and read this volume.

J. P. NAISH.

Textual Discoveries in Proverbs, Psalms and Isaiah. By MELVILLE SCOTT, D.D. S.P.C.K. 8s. 6d.

Canon Scott's *The Message of Hosea* is a very valuable little book, perhaps the best translation of that prophet available in English in a book of reasonable size. The author has for several years been engaged in applying the same method of emendation over a larger area of the *O.T.*, and this volume is the result. It is not easy to give a short explanation of his method which would be intelligible to the non-Hebraist. It consists mainly in transposing the radicals of obviously corrupt words, or in substituting one of certain pairs of similar letters for the other in the hope of hitting on a fortunate combination which will restore sense to the passage. It is very well known that a large number of passages in the *O.T.* are, as they stand at present, hopelessly corrupt and quite untranslatable. The Greek version is often equally impossible. No wonder that a well-known Hebraist, after discussing emendation of various passages for some hours, is said to have exclaimed, with a sigh of relief, "And now let us get back to the inspired text of the English Version."

Conjectural emendation is a fascinating study, but the results can, of course, very seldom be more than possible, at most probable, recoveries of the original. Nevertheless, having myself gone through the greater part of this book with the Hebrew Bible, I can declare that I learnt from it a very great deal about the possibilities, as well as the weaknesses, of the text. There are a number of emendations here which are so ingenious and so suitable that they *ought* to be true. In *Prov.* 7^{22-23}. *e.g.*, a very simple change gives us for the present impossible third line,

Or as a fool to the correction of the stocks,

the happy suggestion,

As a stag trampleth sheaves of corn
Until a shaft pierces his liver.

Those who have seen wild animals eating the crops can appreciate the picture.

We all remember the unhappy editor who tried to emend the wonderful description of Falstaff's death, in *Henry V*, and changed the poignant line

And 'a babbled o' green fields

to a stage direction:

(And a table of Greenfield's).

The perils of emendation are obvious.

But whether Canon Scott has happened on the original reading in many or few cases—a point which cannot possibly be determined—his book is equally one of real value. And this value lies not so much in the reconstructions themselves—vigorous and interesting as these often are—as in the fact that no one can honestly work through his book without considerably enriching his knowledge and appreciation of the style and structure of Hebrew poetry, the nature of parallelism, and the peculiarly pungent genius of the Hebrew language itself. J. P. NAISH.

Kings of the Hittites. By D. G. HOGARTH, D.Litt. Schweich Lectures. Milford. 6s.

The late Keeper of the Ashmolean Museum was a very distinguished digger and archæologist, whose earlier work in Egypt was later supplemented by the investigations of which this, his last published book, is an account. He had become the acknowledged authority on the Hittite civilization, and wrote the chapters in the *C.A.H.* which deal with this subject. It is a far cry from Conder's *The Hittites*, and the first attempts to decipher the still unvanquished pictographs of Carchemish, to the present state of knowledge when we have at least a fairly large mass of material—even if we are still

much in the dark as to its exact interpretation. Dr. Hogarth had the advantage of being able to use the results obtained by his friend and neighbour in Oxford, Dr. Cowley, as well as those emanating from the discoveries at Boghaz Keui in Asia Minor, and, needless to say, he has made good use of both. The present lectures, as distinguished from Dr. Cowley's on the same subject, deal more with the sites and their relation to the history than with the questions of decipherment which have so interested others. To these last it seems probable that the work of Hrózny on the Boghaz Keui cuneiform tablets is more likely to afford a key than any other line of investigation now being pursued. J. P. NAISH.

The Making of *Luke-Acts*. HENRY J. CADBURY. Macmillan. 12s. 6d.

The two-volume work, *Luke-Acts*, is a synthesis of various influences. Professor Cadbury's book is concerned with the analysis of the synthesis into four main factors. (1) The materials accessible. These consist of the impressions of eye-witnesses, limited by the extent of their observation and their power of memory; the oral circulation of "units" of tradition, units assembled into written documents, all being transmitted through differing modes and motives. Material common to *Matthew* and *Luke* only can be regarded with any confidence as belonging to Q, while an adaptation of the Prayer Book phrase, "Read *Mark*, learn, and inwardly digest" sets the test for Luke's treatment of Q. We wish Mr. Cadbury had given us a few pages on "Proto-Luke" in view of the importance which this source has. (2) The conventional *media* wherein such materials find expression. The author wrote in the *Koine*, the nature of which as seen in papyri produces caution in inference from unique words in *Luke-Acts*, especially where medical language is concerned. Contemporary literary types of biography and history may be allowed to *Luke*, though due weight should be given to popular forms of expression such as the travel tale, the tales of wonder and miracle, and the figurative and poetical elements of popular Semiticism. Plutarch's treatment of Dionysius of Halicarnassus and the handling of *First Maccabees* by Josephus may give some clue to Luke's methods. Professor Cadbury thinks that "the author of *Luke-Acts* apparently conforms to the customs of his age" in respect to the ancient practice of composing speeches suitable to the occasion narrated, but he inclines to place undue emphasis on Greek usage influencing the Lucan writings; as he admits, he "cannot speak more positively than in terms of impression." (3) The individuality of the author of *Luke-Acts*, which is revealed by language and style, in his secular interests, his social and religious attitudes, and his theological ideas. A catholic spirit is traced not merely in such phrases as "all flesh shall see the salvation of our God," but in the spirit of *Acts*, which is "the splendid expression of universal religion and of human-divine kinship." While James and Peter find it hard to realize that God does not respect persons, in this matter "the author of *Jonah* finds a worthy successor in the third evangelist." The emphasis on wealth does not necessarily place the author as "the socialist among the evangelists," though the modern ideas of the stewardship of wealth find their proof texts in the third gospel. The study of Lucan apocalyptic is worthy of comment: *Luke-Acts* does not sympathize with the crude ideas of apocalyptic realism, though the refined outlook of the fourth gospel is not reached. (4) The object which the author had in producing his two volumes.

The usual problems of authorship and accuracy are barely discussed, being relegated to the final chapter. The medical language of *Luke* is found too widely in Greek literature to warrant the view that a professional vocabulary is used, hence the case for the author being Luke the physician is weakened. The question of historical accuracy has to be viewed in the

ght of the four factors which produced *Luke-Acts*, rather than depending on he acceptance of the traditional authorship. Mr. Cadbury's book is therefore ot very helpful on such points, but as a thoroughgoing study of *Form-eschichte* it is indispensable. PERCY G. S. HOPWOOD.

t. Paul and Paganism. By THOMAS WILSON, B.D. Clark. 10s.

The nucleus of this book contains the substance of four lectures given t Edinburgh University, under the Gunning Foundation, on "The Pagan nvironment," "St. Paul and the Mystic Way," "St. Paul and the Pagan uilds," and "Death and the Hereafter." To this Mr. Wilson has added an troduction on the general relationship of St. Paul to Paganism, and further hapters on "The Mediator," "Religion, Morality and Salvation," "The acramental," and "St. Paul and the Modern Mind."

The titles of its chapters indicate the wide range of this timely book. here has grown up in recent years a vast literature dealing with that pagan nvironment in which some scholars would have us find the genesis of Paul's nceptions. Much of this literature is in German or French, and very little it has as yet been translated. This book provides an admirable introduction its study. It was impossible that a book on such a theme should be easy ading, but the author has needlessly increased its difficulty for many aders by leaving untranslated its many quotations in the notes from ontinental writers, whilst, even in the text, Greek and German terms are sed without explanation. Many of its pages contain more notes than text, nd it is those who cannot read with ease French and German who, if the uotations had been translated, would have found greatest help from the ch catenæ of extracts which these ample notes provide.

The subject-matter of the book is one on which there is as yet no nsensus of opinion. In spite of all that Reitzenstein has written, we oubt, for instance, if the Hermetic literature was early enough to be regarded s a possible source of Paul's conceptions. Throughout the book, we could ish that there had been more indication of the probable date of the evidence om which the pagan parallels are derived. Paganism changed much in the rst few Christian centuries, and it is perilous to quote texts and inscriptions f a later time as evidence for the paganism of Paul's age. The writer cognizes more clearly than Böhlig, Reitzenstein and Bousset—the authors hom he chiefly quotes—the transforming influence of Paul's Christian xperience, but to us it seems that he has been unduly influenced by these rilliant scholars. Thus we doubt if he is right in finding in the Gentile hurches the origin of the Aramaic phrase *Maranatha*. That word has een rightly called the Achilles' heel of Bousset's theory, and the contra-ictory explanations which Bousset gives of that phrase is in itself a sign of the ifficulty of denying that the Jerusalem Christians, although untouched by agan influence, called Jesus *Maran*, "our Lord." Again, it seems to us ore false than true to say, with Lake and Loisy, that for Paul Christianity as "a mystery religion." A "mystery" Paul did indeed proclaim, but at "mystery" had little in common with that of the pagan cults. It was e revelation of God's saving will for men. So, too, we doubt if Mr. Wilson oes justice either to Paul's interpretation of Christianity, or to his own nderstanding of it, when he speaks of Paul's Christianity as a 'Christ-cult." oubtless many of Paul's pagan converts, used to the worship of many gods, id so conceive of Christianity, but Paul was not a convert from paganism, ut a Jew. It is significant that Mr. Wilson, like other scholars of this chool, gives no adequate place to what is surely the most distinctive element Paul's experience and preaching, the transformation of his Jewish concep-ion of God due to his discovery that God was in Christ reconciling the world

unto Himself, so that the glory of God could now be seen in the face of Jesus Christ. As Holl has recently reminded us, the novelty and the power of the first Christian preaching lay in its proclamation of the forgiveness of sins, and that was a message which owed nothing to Paul's pagan environment.

If we have ventured to criticize some of the conclusions of this book, we wish our criticism to be regarded as a sign of our sense of its importance. It is a book which we have read with great interest, and which we would cordially commend as a very able and very learned presentation of an interpretation of Paul's teaching which is held to-day by many distinguished scholars.

SYDNEY CAVE.

Latin Infancy Gospels. By MONTAGUE RHODES JAMES, Litt.D., F.B.A. Cambridge Press. 10s.

It was appropriate that the Editor of *The Apocryphal New Testament* should be the discoverer of the first addition to such material since that book appeared. In August, 1926, in the Library of the Dean and Chapter of Hereford, Dr. James came upon a Latin MS. of the thirteenth century, which contained amongst other matter a story of the Nativity differing in certain respects from those previously known. Further examination showed this to be a compilation in the making of which the *Protevangelium, Pseudo-Matthew*, and other known works were used, but also an entirely new source; as the first of these writings had not hitherto been met with in a Latin form a value attaches to this part of the MS., but its main interest is undoubtedly in this considerable fragment of an unknown Gospel which it embodies. Following this discovery Dr. James's attention was called to a MS. in the British Museum containing a superior text of the same narrative, and the present volume contains these two texts (in Latin), with an Introduction, a few notes, and a partly parallel version from an Irish MS., rendered into English. It is a scholarly work of considerable interest.

Soon after his discovery Dr. James expressed the opinion that this new fragment was perhaps a further portion of the *Gospel of Peter*, one (or as he thinks two) considerable extracts from which were found on a MS. at Akhmîm in 1887. He now gives his reasons for this conclusion. He thinks the fresh material quite early in date, and it is clearly docetic in character; the *Gospel of Peter* belongs to the second century and is known to have been of this sort. The method of compilation and free use of the canonical Gospels is similar in both documents, and there are apparently some similarities in style. There is one crucial matter, however, with which Dr. James hardly appears to deal adequately—the question whether we can reasonably suppose this lost Gospel contained a Nativity section and one of such length as that before us. This point cannot be discussed within the limits of a review, but it may be remarked that his interpretation of a statement by Origen which bears upon this question is by no means certainly correct.

We presume that it is unnecessary to say here why a prominent newspaper's reference to Dr. James's discovery as giving us a bit more of "the original story of St. Peter" is of the nature of a "howler."

A few errors may be pointed out: on p. xv §69 should be §59, and the mention there of Moab belongs to §60; on p. xxviii the reference to p. ix should be to p. xvii; and on p. xvii, "Origen in *Matt.* x 17," should be "Origen in *Matt.*, bk. x, ch. 17 (commenting on *Matt.* xiii 55)."

RODERIC DUNKERLEY.

Duns Scotus. By C. R. S. HARRIS, M.A., D.Phil. Two vols. Oxford Press. 42s.

Duns Scotus is a philosopher whose fame has undergone strange vicissitudes since he achieved a brilliant success in his own time. For nearly

two hundred years he was revered as the "Subtle Doctor." But when the Renaissance and the Reformation together discredited Medieval Scholasticism, Duns suffered eclipse. He was regarded as the enemy of learning, and gave his name to furnish the opprobrious epithet "Dunce" for the ignorant and the stupid.

In recent years there has been a great revival of interest in medieval philosophy; but in England, at any rate, we have been without a monograph upon the philosopher who competes with St. Thomas Aquinas for the foremost place among the Scholastic doctors. The new book devoted to Duns Scotus gives the palm to him, rather than to his great rival. To quote the publishers' own advertisement of the work:—

"The object of this book is to present the teaching of Duns Scotus in its historical setting as the culminating point of Latin Scholasticism and to show how all the main currents of medieval thought, Augustinianism, Aristotelianism, nominalism, and realism find a meeting-place in his system, which precisely because it marks a reaction against the extreme Aristotelianism of Aquinas represents more really than Thomism the richest and most mature development of the philosophic tradition of the middle ages."

The first volume has as its sub-title, "The place of Duns Scotus in Medieval Thought." The second bears the name, "The Philosophical Doctrines of Duns Scotus."

Dr. Harris expresses his indebtedness to many previous writers on Duns Scotus and on Scholasticism in general, especially to Werner's great work on the later medieval Scholasticism, the first volume of which is devoted to Duns Scotus. But in utilizing the researches of others he has done so in a critical manner, adopting this and rejecting that, and always leaving the situation clearer than he found it. His book comes to be, not only an account of the philosophy of Duns Scotus and of its historical background, but also a review of practically everything of importance that has been written on the subject.

The study of medieval philosophy is beset with many difficulties, though to those who are willing to undertake it, it is infinitely remunerative. For one who has first made himself conversant with the main outlines of the history, as they can be learned from such a book as Gilson's *La philosophie au Moyen Age*, no better guide into the heart of the subject could be imagined than the work of Dr. Harris. It will furnish the necessary preparation for what must inevitably be the final task of one who wishes to be really at home in Scholasticism, that of reading some great medieval philosopher at first hand, say, the *Summa contra Gentiles* of St. Thomas, whether in the original or in Father Rickaby's translation.

The new *Duns Scotus* is learned, careful, illuminating, and reliable. The author has really grappled with the problems due to the varying statements of Duns Scotus, to the character, so alien to us, of the philosophic medium in which he works, and to the student's all too frequent ignorance of the views of the contemporary thinkers whom he criticizes.

When I call the book reliable, I mean primarily that it is reliable in detail. The thesis of Dr. Harris, that the philosophy of Duns Scotus represents a return towards Augustinianism from the decided Aristotelianism of Aquinas, has been criticized by M. Gilson in a review in *Mind* (Jan., 1928). If the view of some continental critics that the *De Rerum Principio* is not an original work of Duns Scotus be sustained, its main support vanishes; and even if we accept the *De Rerum Principio* as genuine, since in that case it must be an early work of Duns Scotus, it appears that, as Duns grew older, he moved nearer to Aristotle and Thomas.

It appears to the present writer, however, that even in the later philosophy

of Duns there is still a sufficient excess of Augustinianism over the Thomist proportions to justify Dr. Harris. I am thinking especially of the Scotist voluntarism as opposed to the intellectualism and determinism of Thomas. Moreover, Dr. Harris stoutly defends the authenticity of the *De Rerum Principio*.

To sum up, even if its main thesis be still somewhat debatable, *Duns Scotus* is a most valuable contribution to philosophical learning, and will long remain the standard work on its subject in our language.

ROBERT S. FRANKS.

An Outline of Philosophy. By BERTRAND RUSSELL. Allen & Unwin. 12s. 6d.

The Nature of Existence. Vol. II. By J. M. E. MCTAGGART. Cambridge Press. 30s.

Like everything Mr. Russell produces, his new book is clear, learned, and brilliantly witty. P. 302: "I once received a letter from a philosopher who professed to be a solipsist, but was surprised that there were no others"—that is conclusive! In Part I., "Man from Without," Mr. Russell goes as far as he can upon the lines of Behaviourism, while insisting that Behaviourism does not furnish the whole truth. Part II., "The Physical World," gives an extremely valuable *résumé* of recent science, and brings out the contrast between the latest doctrine of the atom—from which continuity seems to disappear—and the relativity doctrine of Space-Time, which carries continuity to a pitch undreamed of previously. Part III. studies "Man from Within." Here Mr. Russell makes it very clear how far his type of Realism is removed from "naïve realism"; we know, it seems, what passes in our own organism, and infer—with an inevitable taint of subjectivity—what passes elsewhere. This Part also includes a chapter on Ethics, in deference apparently to custom rather than to what Mr. Russell regards as really fitting. It is suggested that the morally good is what maximizes the satisfaction of human desires, and therefore that desires which interfere with one's neighbour's satisfactions are ethically inferior to desires (in different lives) which are mutually compatible. This may be regarded as a reasonable view, so far as it carries us; but it hardly brings us within the horizon of moral goodness. Part IV., "The Universe," insists upon the disappearance of any conception of "substance" in favour of the recent scientific emphasis upon "events." As between a doctrine of "emergence" and a thoroughly mechanical explanation of mind and matter, Mr. Russell holds that science has made no pronouncement *as yet*.

According to p. 123 there are no necessary truths, and according to p. 156, causation is not *a priori* certain. Yet on p. 163 we are introduced to the maxim "same cause, same effect"; and this "maxim" is not required to exhibit any statistical credentials. Thus "Realism" delights to kick the *a priori* and the transcendental out of the front door, and to make them comfortably at home when they steal in again at the back.

When the late Dr. McTaggart published the first volume of his *magnum opus*, he looked forward to several years of work on Vol. II. Seven years are gone, and this massive complementary volume is now issued by the pious care of Mr. C. D. Broad. It constitutes an event of considerable importance for serious students of metaphysics—always likely in our country to be a little band; they will place it side by side with a rather markedly different re-shaping of the world of Hegelian thought, F. H. Bradley's *Appearance and Reality*. Arguing out from first principles, Dr. McTaggart here reaches—more fully and more explicitly, if with less close approach to Hegel's Dialectic—positions which he already enunciated in his earlier

writings. Not a Theist, he is a firm defender of immortality (and of re-ncarnation), mainly upon the alleged ground of demonstrative reasoning concerning "the nature of existence." It is interesting to note once again hat "substance"—which Hegel thought so inferior to "subject," and vhich Mr. Bertrand Russell's "science" so cheerfully abolishes—is for)r. McTaggart, first and last, very nearly the headstone of the corner. he peculiar character of his system turns a good deal upon the assertion of he unreality of Time. No lesser sacrifice will save the metaphysical mind om self-contradiction. There follows the problem of accounting for the error" by which Time presents itself to us as if it were a reality. The al reality, it is argued, must belong to what is described as the "C Series"; n order, inevitably, but inevitably not a *Time* order—though habitually nisconceived by the human mind as temporal.

Dr. McTaggart himself points out that the detailed positions of this second olume claim probability rather than complete demonstrative certainty. he specifications are *a priori* certain; that this or that experimental ict meets the specifications seems clear, but not that it is the only thing vhich would meet them, nor even that it meets them best.) If Probability s to be "the Guide of our life," what about other probabilities? Are not alues as such probable? If we accept them, are they not a profoundly ignificant revelation of reality?

It may be true, as Dr. McTaggart now urges, that Hegel's threefold hythm is not to be relied on. A "Logic" which travels along appreciably ifferent paths in the philosopher's different books appears to lack scientific trictness. Still, at its worst, the three-fold rhythm was a partial check pon error. There is nothing to take its place in Dr. McTaggart's developed ystem. Each paragraph must stand upon its own merits as a bit of flawless rgument in that world of thin abstractions to which it belongs. Should ven one link break, what is the chain worth? The trustful reader feels ke a man hanging over an abyss at the end of a very long rope. If it rays . . . ROBERT MACKINTOSH.

The Cult of Santiago: Traditions, Myths and Pilgrimages. By JAMES S. STONE, D.D. Longmans. 15s.

Attention has been directed of late to the way in which historical books re being treated in Chicago. Here is one which has lately been written there, y the Rector Emeritus of St. James's Church. It is not a very valuable ook. It might have been more interesting to the general reader had it een much condensed, and purged of whole pages of tedious irrelevancies. ut even so its sentimental and undisguised dislike of exact scholarship will ive it little value in the eyes of the student. For, in spite of disclaimers, he book is frankly tendencious; Dr. Stone cites a few historical authorities hough too often at second-hand by way of the *Ency. Britt.*) but whenever e touches the actual subject, the cult of James of Zebedee in Spain, the istorian is petulantly abused as "the captious critic," "the timid, tremb-ng critic"; and a *cliché* like "The historians solemnly assure us . . ." lustrates the writer's prejudice throughout.

It is really a prejudice against his own title; against treating the perstitious cult of James of Zebedee at Compostella in the Middle Ages s a cult at all. To Dr. Stone, St. James is no mere memory but a heavenly night who appears and does battle yet. After all, "there are in all thirty-ght apparitions to be accounted for." St. James is no more dead than St. eorge who, as everybody knows (p. 175),

> "made good his interest in the well-being of his adherents in modern times, say, in the late days of August, 1914, in the neighbourhood of

> Mons. The French were protected by S. Joan of Arc and S. Michael the Archangel . . . and S. George with other heavenly warriors looked after his poor English . . . The Germans had no such visions, which of itself showed that they were heaven-forsaken."

The cult of St. James of Compostella, which attained to such popularity in the Middle Ages, rested on three alleged happenings. Before his death at Herod's hands in A.D. 44 the apostle went on a mission to Spain and "converted multitudes of people, built many churches and founded bishopric after bishopric" (in proof of which no atom of positive evidence is available, of course). After his return to Judæa and his execution, his body was miraculously conveyed to Spain, where it lay buried for eight centuries, unknown and unhonoured. In the ninth century it was "discovered," accompanied by a convenient explanatory letter in Spanish (!), and the Saint proved the authenticity of its claims to be henceforward Spain's greatest glory by appearing and working all manner of miracles, including the slaying of 60,000 infidels in battle—the battle of Clavijo in 846 (which, according to the mere historian, never happened, the whole story being an ætiological comment on the founding of the Order of St. James of the Sword at the end of the twelfth century, up to which time no one had heard of Clavijo or the mighty single-handed prowess of St. James).

But Dr. Stone is not worried by a little thing like conflicting evidence, any more than he is at the admitted claims of Toulouse, Zibili, and Compostella each to possess the body of the Saint, or of Venice, Valencia, Amalfi, Artois, and Pistoja each to possess his head; to say nothing of individual bones, which abounded throughout Christendom. "The genuineness of each relic is testified to by miracles; and faith accomplishes its wonders irrespective of the object to which it is directed."

Of the real questions which Dr. Stone's title suggests, but which his book ignores, two are important. He does not seem to be aware that Compostella, a place of pilgrimage second only to Rome and Jerusalem in the Middle Ages, began its career as the Mecca of Western Christendom long before St. James ousted St. Vincent as the patron saint of Spain. Indeed the relation between the two saints is not appreciated historically at all. Again, we want to know how far the cult of Santiago owed its importance to the political psychology of Christian Spain itself in its struggle towards unity and victory over the infidel. For it is significant that the decline of the cult ("The passing of Santiago," c. xxiv) set in only a few years after the national consolidation under Ferdinand and Isabella, a decline for which the new learning, the break within Christendom, and all the satire of an Erasmus will not altogether account. The golden days of Santiago were over in spite of Counter-Reformation and a zeal for Catholicism which in Spain reached persecuting heat. St. James declined even as St. Vincent had done. Here is a problem which so elaborate as book as this ought at least to have stated.

Dr. Stone tells us that he "revels" in the works of certain medievalists and antiquarians whom he names, but one feels that he is rather a late reveller. His view of *Magna Carta* has been discredited for a quarter of a century now. The truth about Hildebrand or Gerbert d'Aurillac is not to be found in William Godwin's pages. And in the chapter "Itineraries and Guide Books," where reference is made to the surviving "Baedekers" of medieval pilgrimage, it is unpardonable to have said nothing at all about the one vital document, *Die Walfart und Strass zu sant Jacob*, written by Hermann Kunig of Vach in 1495, and edited by Häbler twenty-nine years ago.

J. S. Whale.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

Not even Dr. Fosdick's name on the cover made us open **A Pilgrimage to Palestine* (S.C.M., 8s. 6d.) with eagerness—we have been bored so often by travellers to the Holy Land. But this is no ordinary traveller's diary. There is not a dull page in it, and every Bible student ought to read it, for many are the passages in both Old and New Testaments on which light is thrown by Dr. Fosdick's observations. The chapters which make up the book first appeared in the *Ladies' Home Journal*, but they do not carry the marks of casual journalism. Not the least interesting pages are those devoted to "Christ and Christianity in Palestine" and "Palestine To-morrow": the analysis of the situation caused by the Zionist movement and its reaction on Arab aspirations is especially clear and timely.

We regret to say that we found the Rev. N. Levison's *Passiontide* (Clark, 5s.) disappointing. Mr. Levison's *The Parables: Their Background and Local Setting*, which we reviewed recently, benefited so much from the writer's intimate knowledge (he is a Jewish Christian brought up in Palestine) that we hoped for illumination on dark places in the accounts of the last days of Jesus. Much space, however, is given to the parallel narratives, and it is only here and there that we reap the fruit of the writer's special knowledge.

All those who love detective stories—especially if they read Greek and Latin—will appreciate Dr. Rendel Harris's *The Twelve Apostles* (Heffer, 3s. 6d.), a book about which even the much-abused word "intriguing" is justifiable. Dr. Harris is leading the way in showing how the folk-lore and myth now generally recognized as having a place in the *O.T.*, also appear in the *N.T.*, and one finds he has always a case even for parallels that at first sight seem fantastic. In this book he argues that Jesus had twelve disciples, one being missing from the canonical lists and another being the twin brother of Jesus, that Jesus and His twin occupied the third place in a family of seven, of whom two were girls, and that He was under average height. Judas was once much higher in the lists of disciples than at present. There are traces of Buddhist influence in *Matt.* (Western text) and in *Luke*, while Dioscuric features have been added. This summary will show the range and wide interest of Dr. Harris's researches.

With *Christ the Word* (Milford, 18s.) Mr. Paul Elmer More's study of the Greek Tradition from the death of Socrates to the Council of Chalcedon draws to a close. Mr. More tells us that in the remaining volume he proposes to discuss general topics such as the difference between an authoritative and an absolute Church, the *rôle* of mysticism, the interpretation of creeds, and the eucharist. It will be interesting to see what the American Platonist *par excellence* has to say on these subjects. The present volume takes up the survey where *The Christ of the New Testament* laid it down and goes as far as 451.

Nevertheless We Believe caused us to welcome Dr. A. Boyd Scott as a skilled and earnest expositor, and *The Heraldry of His Disciples* (Clark, 5s.) shows the same gifts: happy are the people who "sit under" this Glasgow preacher, whose Scotticisms, by the way, sometimes cause the weaker English brother to stumble. As an example of Mr. Scott's method the exposition of "If any man will come after me, and hate not his father . . ." may be paraphrased. Jesus here has broken into poetry. He does not say: Ladies and gentlemen, in identifying yourself with the conception of life I lay before you, you may find a contest emerge between this and your

traditional, domestic attachments. In such a contest, whatever must be adjusted, let the ideal I have displayed to you be unimpaired!" Jesus meant that, but, put in those words, His call would have been neglected or forgotten. Therefore He put his call into a battle song that the man who hears it can never forget.

Mr. J. M. Robertson's pertinacity and ability alike commend themselves to us. Would that they were put to better use! In book after book he insists that Jesus never lived, and is associated with Drews, W. B. Smith, and Couchoud in the Jesus-myth school. *Jesus and Judas* (Watts, 6s.) adds little to Mr. Robertson's previous arguments, though recent books like Dr. Warschauer's are considered and dismissed with even more contempt—if that were possible—than Mr. Robertson shows to orthodox writers: "his exploit seems so clearly a matter of cerebral hiatus that we dismiss, in his case, the hypothesis of critical jugglery." *Non tali auxilio* is truth found. *Mark* is not the first Gospel; Judas is a myth; Jesus is a myth, and His teaching is a myth—such are Mr. Robertson's contentions. Whence then the Gospels, the Christian religion? "The five-act story of the Supper, the Agony, the Capture, the Crucifixion, and the Resurrection, as it stands in the first two synoptics, was a *dramatic* text, reduced to a narrative form with a minimum of necessary narrative, and added to the gospels after these, or some of them, were in circulation."

The latest volume of Dr. Hastings's *Speaker's Bible* (Speaker's Bible Office, 9s. 6d.) is *Acts* 1-14; It contains articles on subjects that arise as well as expositions of texts.

Dr. J. H. Ritson's *The Bible Among Men* (Sharp, 3s. 6d.) contains twenty sermons based on the work of the British and Foreign Bible Society, of which Dr. Ritson is Secretary. Dr. Ritson's special knowledge affords him many effective illustrations and enables him to challenge interest and arouse enthusiasm.

In *Hard Sayings of Jesus* (Lindsey Press, 2s.) the Rev. J. Tyssul Davis, of the Theistic Church, expounds seven of the sayings of Jesus in the "Sermon on the Mount." He draws freely on the great religious teachers of the world and likes to "have a rap" at organized Christianity.

In the Rev. F. H. Stead, who died soon after the appearance of his article in our last issue, Congregationalism lost one who had earned a well-deserved reputation as a pioneer of social reform and a self-sacrificing servant of Christ. *The Deed and the Doom of Jesus* (Clark, 1s. 6d.) expounds what Jesus did and bore for men. "He broke for us, by the power of His will, the hardened habit of the race. . . . He bore the full shock of the sinful habit of mankind."

Within its limits the Rev. A. J. Macdonald's *The Holy Spirit* (S.P.C.K., 3s. 6d.) is a useful little book. Unfortunately, as with so many books of its kind, the strength shown in the historical sections is not maintained when it comes to construction, and the last chapter, "The Spirit To-day," is the weakest. We are looking forward eagerly to the volume on this subject which Dr. Wheeler Robinson has in hand.

The Rev. Malcolm Spencer's **Thanksgiving the Key to Prayer* (S.C.M., 1s. 6d.) is a suggestive little book which deserves the attention of ministers and of all thoughtful Christians.

When the Church of England emerges from its present distresses it will, we believe, become increasingly clear that it is with the Liberal Evangelical section of the Church that the future lies. Already the publications of that section have made a great impression, and Canon V. F. Storr's **My Faith* (S.P.C.K., 2s.) is a masterly little book which will carry most Free Churchmen.

ith it. Though definitely Anglican, it could be read by all young Free hurchmen with advantage.

Dr. E. Stanley Jones has followed up *Christ of the Indian Road* by **Christ the Round Table* (Hodder, 5s.). The Round Table is the conference table, here from time to time in India Dr. Jones has gathered men of various ligions and of none and asked them to say exactly what their religious xperience has been and what their religion does for them. His general mpression is that there was " sensitiveness to the spiritual, and a wistfulness search, but the note of finding seemed to be absent," or, in the words of a indu : " To-day eight of us have spoken and none of us has found ; five you Christians have spoken and all of you seem to have found." Dr. Jones s had unique experiences and he has many illustrations to drive home his sons. He tells us that Gandhi is by religion conquering the resentment criticism he used to feel, that a Brahman summed up religion in three simple rds, " Get, grow, give," and that the life and practice of Christians and called Christian nations will influence India for or against Christianity.

The Bishop of London has been remarkably successful in the writers he s selected for his Lenten volumes, and Canon C. S. Woodward's *Christ the Common Ways of Life* (Longmans, 2s. 6d.) is not unworthy to rank h its predecessors. Without saying anything novel or exciting, it is a ar, earnest, and persuasive presentation of the message of Christ and of e way it can find expression in daily life.

Nonconformists would perhaps be wise to read more Roman Catholic eology, a good example of which is Dr. J. P. Arendzen's *Whom Do YOU y— ?* (Sands, 6s.), a study in the doctrine of the Incarnation.

Dr. J. K. Mozley's *The Doctrine of God* (S.P.C.K., 4s.) consists of three ctures—" The Historical Approach through Greece and Israel " ; " God in lation to the Universe and Man " ; and " The *N.T.* and the Doctrine of od." Dr. Mozley wisely observes that " a good deal of modern thinking out religion appears to be curiously aloof from the Bible," while he finds a quence of thought in Plato, St. John, and Origen. A sound little book.

Books on the crisis in the Anglican Church have continued to pour forth ring the quarter, and some of them seem now strangely out-of-date. scount Sandon's *The Deposited Prayer Book* (Longmans, 6d.) is an excellent ustration of the influences brought to bear on the House of Commons. e Rev. W. L. Knox's *The Church in Crisis* (Allan, 2s. 6d.) puts the Anglo-tholic view very clearly. Mr. Knox believes that the rejection the Prayer Book by the House of Commons means Disestablishment sooner later, and that the Bishops would be wise to prepare for it. He thinks it impossible to conciliate the extreme Protestants in the Church, but that ost Anglo-Catholics would welcome the use of Edward VI's first Prayer ok, though they would require the abandonment of the rigid limitation on servation. Dr. Darwell Stone's Anglo-Catholicism is equally vigorous. *e Prayer Book Measure and the Deposited Book* (Longmans, 1s.) shows him, course, even more strongly opposed to the new proposals than to those of 27, and he makes it clear that " whatever be enacted in a new Book, tholics will not be false to the principles which they hold, and which they lieve they have a right to maintain in the Church of England." He thinks, wever, that conferences between Evangelicals and Catholics would bring reement if the Deposited Book were out of the way.

Dean Armitage Robinson correctly describes his *Giving and Receiving* urray, 2s. 6d.) as " Six Plain Sermons on the Holy Eucharist." It would ve been well had all speakers and writers on the Reservation of the crament been as temperate, earnest, and considerate as these utterances.

Father C. C. Martindale's *The Sacramental System* (Burns, Oates, 2s. and 1s.) proved an interesting addendum to the Dean of Wells's sermons. The first two chapters—" Man's Approach to God " and " God's Descent to Man " —are an admirable statement of the need and nature of sacraments, and the whole book is clear, though often unconvincing and sometimes unfair. Romanist apologists are at times put to strange shifts to defend the theory and practice of their Church: p. 54 glances at the recent nullity decrees pronounced by the Vatican, while on p. 55 we learn that the Elizabethan Anglican Bishops " meant to do what Christ did when ordaining, and therefore, what His true Church did, yet they meant definitely *not* to create sacrificing priests in the old sense: therefore they did not create them " !

In *Divorce and Nullity* (Clark, 1s. 6d.) Dr. R. H. Charles examines, with cogency and clarity, some of the Roman Church's recent declarations of nullity, prefixing an examination of the teaching of Jesus on divorce.

There is some useful material in the Rev. Harold Anson's *Thinking Aloud* (Allen & Unwin, 4s. 6d.), but the subjects are too disconnected to make a satisfactory book. The last chapter, on " The Kingdom of Heaven," is the best. It would be well if all Christians would grasp the difference between magic and prayer, defined by Mr. Anson thus: " Magic is the attempt to use God as the instrument for our own purposes; prayer is the attempt to make ourselves instruments for God's purposes."

Dr. W. Y. Fullerton's *Souls of Men* (Carey Press, 4s.) is an illustration of the old type of Evangelical religion at its best. The book dates itself—the mention of the public-house as the enemy and not the club is typical—and its way of regarding the Bible will not commend itself to the modern preacher, but its earnestness and zeal win admiration and make the reader stir up the gift that is within him. Ministers especially should read what the veteran Baptist has to say.

Half-way through Canon Peter Green's *Our Lord and Saviour* (Longmans, 4s. and 2s. 6d.) we said, " Just the book for inquiring young people, for the 'babes in Christ' for whom it is written." When Canon Green speaks of religious experience and of his own work, his pages are very telling, but when he leaves humanity and comes to theology he ceases to be convincing, and the last chapters are very disappointing. Wherever we read Canon Green in book form or in the *Manchester Guardian* we are always attracted and frequently helped, but at times we come to places where the writer's keen and sympathetic mind seems to sleep while the pen sets down conventional ideas, *e.g.*,

> " In that truly great book, *The Atonement*, by R. W. Dale, these two truths, our need and Christ's perfect work, are wonderfully displayed. But they are like the twin spans of a great arch which lack the key-stone that alone can unite them and enable them to stand firm, because Dale did not fully understand that mystical union with Christ which finds its perfect expression in the sacramental life. I do not mean that such a saint as Dale did not experience that union. But his theology found no expression for it."

Against that undue depreciation of Dale may be put a striking tribute to another Congregationalist, G. H. R. Garcia. There are misprints on pp. 59 and 75.

Dr. J. Heston Willey's *Early Church Portraits* (Clark, 5s.) contains studies of Polycarp, Tertullian, Origen, Athanasius, Chrysostom, Augustine, Gregory, Charlemagne, Peter the Hermit, and Dante. The studies are well-written, but the best part of the book is the Introduction, which suggests the challenge of the work Jesus committed to His followers.

God and His Works (3s. 6d. and 2s. 6d.) is a new volume in the S.P.C.K.'s "Texts for Students." It consists of selections from Pt. I of the *Summa Theologica* of Thomas Aquinas, arranged, with an Introduction by the Rev. A. G. Hebert. The selections are in the original.

A useful bit of work has been done by Canon J. C. V. Durell, whose *Old Testament Chronologically Arranged* (C. of E.S.S.I., 2s.) brings the narrative down to 722 B.C.

Mrs. Coulson Kernahan's chats are always sensible and practical: the twelve talks in *The Whip of the Will* (Sharp, 2s. 6d.) are on a par with those in previous volumes.

Dr. Frank Ballard's *Twentieth Century Christianity* (Clark, 6s.) is a survey of the religious situation and outlook in this country. Dr. Ballard describes real Christianity, summarizes various perversions of it and approximations to it, and then discusses, with many apt quotations, the "Christianity of the future." He has many wise things to say, especially about the Church's readiness to accept new truth, his *bête noir*, of course, being Fundamentalism. Perhaps, however, we should bracket Roman Catholicism with Fundamentalism, for in another book, *Protestantism Justified* (Sharp, 1s.) Dr. Ballard uses his considerable powers of argument and invective to contrast "Christian Truth" with "Romish and 'Anglo-Catholic' error." While on the whole we agree with Dr. Ballard, and recognize the need for a frank *exposé* of the superstitions and follies of Romanism, we feel a greater need for a more positive presentation of Protestantism than Dr. Ballard gives.

Principal Alex. Martin introduces the posthumous Chalmers Lectures of Dr. R. S. Simpson, *Ideas in Corporate Worship* (Clark, 6s.). The lectures, which deal in a reverent, dignified, and open-minded manner with the worship of the Church, are well worth reading. The supreme question which should be asked after worship is "Have I met God?" Preaching is the presentation of Christ in words as the Communion is in deeds. Room should be made for liturgical and silent prayer, and for a teaching ministry. Such are some of the principles in a book that concerns all Churches.

The title of the Dean of Canterbury's *The Modern Parson* (S.C.M., 4s.) may lead ministers to buy the book in the hope of finding guidance in their work. If so they will be disappointed, for the book contains lectures to Anglican Divinity students, and is a kind of handbook for those about to be ordained, giving them all manner of information, some of it of such an elementary kind (as, *e.g.*, the difference between provided and non-provided schools) that we must conclude that Dr. Bell has no great opinion of the intellectual calibre of the Anglican student to-day.

There are many ways of making a book, and the Rev. C. L. Drawbridge has struck the easiest. Take and print a Church Congress sermon by the Archbishop of Canterbury, add classified press references to the sermon, and you have *Futile Sermons* (Longmans, 4s. 6d. and 3s. 6d.). The Archbishop criticized the standard of Anglican preaching, and the references are not without interest, though, when the compiler had so little to do, he might have avoided mistakes.

If you like such sentences as "The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions, sages, respecting other components of its experience," or "Still more feebly, symbolically conditioned action intervenes for such situations when the sense-presentation provides a symbolically defined specification of the causal situation" you will enjoy Prof. A. N. Whitehead's *Symbolism: Its Meaning and Effect* (Cambridge Press, 4s. 6d.). Prof. Whitehead divides direct perception of the external world into "Presentational Immediacy" and "Causal

Efficacy," shows how symbolism, like nature, always returns, even if expelled with a pitchfork, and applies his analysis to society, concluding: "Those societies which cannot combine reverence to their symbols with freedom of revision, must ultimately decay either from anarchy, or from the slow atrophy of a life stifled by useless shadows." Dr. Whitehead is one of the greatest constructive thinkers of the day: it is a pity that he does not translate his ideas into non-technical language, or get someone to do it for him.

In **Character and the Conduct of Life* (Methuen, 10s. 6d.) Prof. W. McDougall devotes himself to "applied" rather than to "pure" psychology, even as in a previous book he applied ethics to world problems. He aims at "aiding men and women to acquire a little more rapidly the wisdom that comes only through experience and through reflection upon human life." On the whole, the book succeeds in its aim, and we cannot picture any man or woman of average education reading it without profit: it is a pity, however, that the passages from Amiel, who is copiously quoted, are not translated. After dealing with various factors of human nature and different aspects of human life Prof. McDougall discusses human relationships and gives sound counsel to parents and children, young men and maidens, wives and husbands. He has decided opinions, such as: "I suggest that the infant's bottle might be made the object of national prohibition with more good reason than the father's." Not always, however, does he carry conviction: the section advocating jealousy between husband and wife seems merely eccentric—surely where love is there is perfect confidence and no mistrust. At times there are practical suggestions which deserve consideration, especially, perhaps, that of a "civilian and voluntary Red Cross Society," members of which, having had previous training, will be ready at call to help in homes where there is sudden illness, *etc.* It is strange that in a second edition of a book *Charles* Fox remains as "the first of the Quakers"!

England can learn a good deal from the United States in regard to religious education, and all those responsible for the work of Sunday Schools would be well advised to read Prof. G. W. Fiske's *Purpose in Religious Teaching* (New York, Abingdon Press, $1.75) in which many of their problems are tackled by one well-qualified to deal with them.

It is difficult to judge the value of the Rev. Alfred Clegg's *Narrative Dialogues from the Bible* (Heffer, 6s. and 4s. 6d.) without experience of its use in the Sunday Schools for which it is designed. Over one hundred passages from *O.T.* and *N.T.* are given in dialogue form, some of them with as many as twelve characters. In most of them "The Narrator" takes the chief part, while "The part of *The Voice of God* may be spoken by an adult unseen, when it is very impressive." Maybe, but we know some boy's classes where we shouldn't like to try it.

Students and teachers alike will be glad to have a handy little volume like the Rev. A. W. F. Blunt's *The Ancient World and Its Legacy to Us* (Clarendon Press, 3s. 6d.), an outline of the history of the ancient East (the Babylonian, Egyptian, Assyrian, Chaldæan, and Persian Empires) and of Greece and Rome. The numerous illustrations add to the worth of the summary.

Mr. F. K. Chaplin's Hulsean Prize Essay, *The Effects of the Reformation on Ideals of Life and Conduct* (Heffer, 5s.) makes a strange but interesting book. The first part, dealing with the Reformation proper, is largely a series of quotations from authorities—it is a pity that use could not have been made of Mr. R. H. Tawney's *Religion and the Rise of Capitalism*, which has appeared since the essay was submitted. Subsequently Mr. Chaplin examines the influence of the Reformation on eighteenth century Deism, and on the ideas of toleration and rationalism until the present day, until by strange and

devious paths he reaches the conclusion that " one of the most important effects of the Reformation on Ideals of Life and Conduct was the ideal enshrined in the comprehensive *Via Media* of the Anglican Church."

In 1906, Dr. E. Boyd Barrett, then twenty-two years old, entered the noviceship of the Society of Jesus. He remained a Jesuit for twenty years, during which time he wrote several books on psychology. *The Jesuit Enigma* (New York, Boni and Liveright, $4.00) describes his progress " from drama to disillusionment " until he recently severed his connexion with the Order. He quotes George Tyrrell's words with approval : " It is a good life's work to have arrived by personal experience and reflection at the solution of so plausible and complicated a fallacy as that of Jesuitism." The book makes a thorough analysis of the life, principles, organization, and practice of the society, and illustrates Carlyle's dictum that it is " the poison fountain from which these rivers of bitterness that now submerge the world have flown." Even when we allow for some heightening of colour due to Dr. Barrett's treatment and to the measure of his disillusionment (he entered the Order full of enthusiasm and devotion) this book is a terrible indictment : chapters like " Jesuit Espionage " and " The Jesuit Way of Escape " are as revolting as they are revealing.

The other day we heard a *N.T.* scholar deplore the fact that Dr. James Moffatt had failed to carry on the work he had begun in his ILNT., but had diverted his energies to translation, theology, English literature, and " no end of things." He held that Dr. Moffatt, having given us a conspectus of N.T. literature unequalled in English, could, by detailed work on the subject, have rendered greater service to the cause of learning than in any other way. Dr. Moffatt's *The Presbyterian Churches* (Methuen, 5s.) shows us the learned Biblical scholar in yet another *rôle*. Dr. Moffatt is invariably suggestive, and he is so here, while some of the chapters, like that on " Worship and Life " benefit by his wide knowledge of letters. The chapters on doctrine, ministry and sacraments, and administration, are, we think, stronger than the historical section. We have ceased to expect a Scot to understand congregationalism, and we cannot fathom where the idea sprung from that Elizabethan Puritanism " was a movement inside the Church of England which sought to re-establish that Church on a Presbyterian basis." For the first few years of Elizabeth's reign the Puritan movement was limited to ceremonies, vestments, *etc.*, and not until 1569 did a Presbyterian demand arise, while before then Separatist congregations had been formed in London. After 1570 the Puritan movement had wings inside and outside the Church.

Dr. C. Anderson Scott's *Presbyterianism, Its Life and Framework* (Presbyt. Church of England, 6d.) is an excellent summary prepared at the request of the denomination's Welfare of Youth Committee.

Mr. S. J. Price's *A Popular History of the Baptist Building Fund* (Kingsgate Press, 7s. 6d. and 3s. 6d.) tells of the work of the Baptist Chapel Building Society, established in 1824 to supersede other methods of carrying on the work. Originally for Particular or Calvinistic Baptists, it had doctrinal tests, but all denominations can learn something from its regulations. It is a well-told story, of special interest in these days of church extension :

Canon Perry does well to call his *George Hay Forbes* (S.P.C.K., 7s. 6d.) " a romance of scholarship," for it is the story of one who triumphed over great obstacles and set a glorious example. In 1821 George Forbes was born of a noble house attached to the Episcopal Church of Scotland, in which several members of his family held episcopal office. His lower limbs were paralysed, so that he had always to use crutches or a conveyance. Nevertheless he became the leading liturgiologist of his Church, a doughty fighter for his views.

and a great linguist (he is said to have known twenty-four languages). Sent to open a Mission in Burntisland, where the Presbyterian prejudice was so strong that nobody helped him to his feet when he lost his crutches and fell one slippery day, he remained there twenty-seven years, becoming Provost. He set up a printing press in the parsonage he built, and visited many parts of Europe to collate MSS. There was, of course, another side to his character; he was a fanatic, and by no means "easy to get on with." But his bravery deserves to dwarf all else, and Canon Perry's book serves to remind us of one of the most heroic lives of the nineteenth century.

Miss Bosanquet's *Harriet Martineau* (Etchells & Macdonald, 15s.) is written in the Strachey-Maurois manner, and it is difficult to put it down when one has started it. Miss Martineau will be almost as fruitful a subject to psychologists to-day as she was to the medical men of her own time. One of the most remarkable women of her century, her achievements—especially when the handicaps of sex, physical weakness, and deafness are remembered—were phenomenal. Miss Bosanquet's welcome study makes her live before us.

Mr. E. H. Hayes has a good narrative style and his *Comber, The Congo Pioneer* (Pilgrim Press, 1s. 6d. and 1s.) worthily carries on a successful series. Thomas J. Comber sailed for the Cameroons under the Baptist Missionary Society in 1876, and was transferred to the Congo in 1878. He died in 1887 at the age of thirty-four, his young wife, his sister, and his brother having already laid down their lives in the Congo. The little biography is an eloquent reminder of the cost of African missions, measured not in money but in lives.

There are men who are heroes to their valets, and *Rhodes: A Life* (Allan, 21s.), by Mr. J. G. McDonald, one of Rhodes's many young men, is eulogy almost from first to last. Many people have written about Rhodes's work, and Mr. McDonald has drawn on them liberally, sometimes perhaps without indicating adequately the extent of his indebtedness—but he has his own personal contact with the great South African to help to form an intimate account of the later years. One need not share Rhodes's imperialistic views to recognize the greatness of his achievements in the forty-nine years of life given to him, and even the most thoroughgoing of "little Englanders" is compelled to admire his belief in hard work and the tenacity and courage with which he strove to make his dreams real. Mr. McDonald's biography cannot be said to be well written, but it is readable and enables the reader to grasp the ideals which guided the founder of Rhodesia and the measure of his accomplishments.

Mr. J. G. de Roulhac Hamilton's *Henry Ford* (Allen & Unwin, 7s. 6d.) is yet another attempt to tell the exhilarating story of one who, like his friend Edison, has done much to revolutionize civilized life. Here we have Ford's career traced from his early days on the farm and his first engineering experiments down to the present. The extent, the methods, and the amenities of the Ford works are described in turn; it is specially interesting to note what employment in the Ford factories can do in the reformation of the criminal. Ford's practical idealism is emphasized throughout; we must confess a liking for the motto over the Dearborn fireplace: "Cut your own wood, and it will warm you twice."

Dr. A. T. Schofield tells us that he does not know what an *olla podrida* is, but that his *Behind the Brass Plate* (Sampson Low, 15s.) is one. We believe him, for the sub-title, "Life's Little Stories," well describes a book of many chapters, more stories (including well-whiskered chestnuts), and some astounding sentences. If Dr. Schofield wants to say

that he was robbed on entering a hall he writes: "I can only suppose that on entering, in some wonderful way, beneath two coats, the chain had been cut, and the purse with over £10 abstracted." Teachers of English will find many such sentences which they can set their children to correct. Dr. Schofield has been a well-known physician and a keen Keswick-ite; his interests have been many, with the study of the Bible supreme. Opened anywhere at random his book will not fail to furnish unusual incidents and amusing stories.

Margaret Sinclair, the daughter of an Edinburgh scavenger, was born in 1900 and died from consumption in 1925. Always devout, she became an Extern Sister of the Poor Clare Colettines. The purity of her character, the sweetness of her disposition, and her devotion to her religion, borne out in Mr. F. A. Forbes's *Margaret Sinclair* (Sands, 3s. 6d.), have resulted in a claim for canonization, a committee being now in session to consider "the account of her wonderful graces, conversions, and cures, obtained through Margaret's intercession." While not unimpressed by the winsomeness of this life, we can assert with confidence that few non-Romanists will read the book without a shudder at the conception of the "religious life" which it exhibits.

The Vision: or Inferno, Purgatorio and Paradiso of Dante Alighieri (Longmans, 12s. 6d.) is a version of the *Divina Commedia* by the late Sheriff D. J. Mackenzie, who died in 1925. Judge Mackenzie is one of many who have attempted to translate Dante into the original metres; we are inclined to think that most readers will find the blank verse of Cary suits them best, interesting as this new attempt is. There are no notes, but the translation itself makes a volume of 400 pp.

The Rev. Arthur Porter's *The Inside of Bunyan's Dream* (R.T.S., 7s. 6d.) has for its sub-title "The *Pilgrim's Progress* for the Man of To-day." Dr. S. Parkes Cadman writes an Introduction to an exposition of the allegory that many will find suggestive.

Dramatized versions of history and of fiction are becoming increasingly common. Three versions of the *Pilgrim's Progress* have reached us, Dr. Lee Woolf's (French, 1s. 6d.), Rev. Wilton Rix's (Allen and Unwin, 3s. and 2s.), and Mr. John Dalley's (Indep. Press, 1s.), while the story of John Smith of Demerara has been made into a play by Mr. A. R. Headland (Livingstone Press, 7d.).

Mr. Galsworthy is keeping alive our interest in the Forsytes, or in such of them as remain. *Two Forsyte Interludes* (Heinemann, 1s.)—"A Silent Wooing" and "Passers By"—are from the second trilogy, and they are in Mr. Galsworthy's best manner.

We welcome the first four volumes of the Hogarth Lectures on Literature, published by the Hogarth Press. In *A Lecture on Lectures* (2s. 6d.) Sir Arthur Quiller-Couch chats pleasantly about the lecture system while Mr. F. L. Lucas writes on *Tragedy in relation to Aristotle's Poetics* (3s. 6d.) and Mr. Allardyce Nicoll on *Studies in Shakespeare* (3s. 6d.). Mr. Harold Nicolson's *The Development of English Biography* (3s. 6d.) is a lively but pontifical account of "pure" biography down to Lytton Strachey, the god whom the younger generation worships. Sir John Harington, strangely enough, is not mentioned, but the chapters on Boswell, Lockhart, and Carlyle are very good.

Mr. Hubert Griffith's *Iconoclastes* or *The Future of Shakespeare* (Kegan Paul, 2s. 6d.) is one of the most readable books in a readable series. It is a plea for the production of Shakespeare in modern dress and in modern form, for truth to the living spirit in Shakespeare rather than to the dead letter.

We have no doubt that Dr. N. Bishop Harman is a good doctor, and we know he is a competent writer on psychology, but *To-day* (Lindsey Press, 5s.) does not suggest that he is a poet. His sentiments are admirable, but a comparison between past and present, with a plentiful sprinkling of medical terms, does not lend itself to music.

The last few years have seen a revival of interest in mysticism, in which Roman Catholics have played no inconsiderable part. Dom David Knowles, of Downside, is following in his Superior's footsteps, and he had the help of Abbot Butler in *The English Mystics* (Burns, Oates, 6s.). Chapters on "The Nature of Mysticism" and "The Mystical Experience" are followed by an examination of the epoch of the mystics, which suggests reasons for the blossoming of mysticism on the Continent in the fourteenth century. The *Ancren Riwle*, the *Cloud of Unknowing* and the writings of Richard Rolle, Margery Kempe, Dame Julian, and Walter Hilton are next examined. We jump three centuries to Father Baker, and then comes a chapter on the characteristics of the English mystics, quite a useful bibliography, and an appendix dealing with Dean Inge and Miss Underhill. This very useful introduction to the subject may be followed by reading Richard Rolle's *The Amending of Life* (Burns, Oates, 5s. and 2s. 6d.) now reprinted in the Orchard series of "spiritual classics."

Dr. Lynn Harold Hough is for the United States what Dr. George Jackson is for this country—a Methodist, a preacher, a book-lover, with a fresh and fertile mind, a good style, and a knack of putting things in an attractive way withal. There is some repetition in *Adventures in the Minds of Men* (New York, Abingdon Press, $1.50) and not all the papers (collected from many journals) are of the same standard, but they are all readable, and there is many an apt and striking phrase, one of the best being the reference to "the seventy-seven kinds of silence of which an Englishman is capable"!

In *All for the Golden Age* (Allen & Unwin, 4s. 6d.) Mr. G. F. Wates discusses a common religion, a common ethic, a common language, and one thousand and one other things—Freud, betting, luxury, Biblical criticism, Confucianism, Industrialism, Providence, and "On Being Shocked." With such a range he cannot fail to say some sensible things, but his bias against the Christian Church seems very strong.

The Rev. Arnold Hole's *Spiritualism in Relation to Science and Religion* (Soc. SS. Peter & Paul, 3s. 6d.) is a wise little book, written by a convinced Anglo-Catholic. It gives a fair and adequate summary of spiritualistic phenomena in recent years and recognizes the progress that has been made in psychical research. Mr. Hole is more concerned, however, about the relation of spiritualism to Christianity. He holds that "for those who recognize the authority of the Catholic Church the matter is closed" and that spiritualism is an anti-Christian influence. He believes in "the communion of saints" and in communication with the dead, but the vehicle of communication should be prayer and not the use of mediums.

Mr. Joseph McCabe's books are always interesting in themselves and in the revelation of their writer. *Science Yesterday, To-day, and To-morrow* (Jenkins, 2s. 6d.) is no exception. Mr. McCabe brings together the achievements of science in attractive fashion and outlines possible progress in the future. He refers frequently to "my friend" A.B. or X.Y. and dogmatizes as valiantly as ever. But we know where he stands, and therefore he does no harm, and to one who never bores a reader much may be forgiven.

The controversy about vitalism takes strange forms, one of which is Dr. Joseph Needham's *Man a Machine* (Kegan Paul, 2s. 6d.). A book with this title was published by M. de la Mettrié in 1748. It called forth several direct

and some indirect replies, to the latest of which, Prof. Eugenie Rignano's *Man Not a Machine, A Study of the Finalistic Aspects of Life* (1926) Dr. Needham now replies in what he calls " a romantical and unscientific treatise."

Dame Adelaide M. Anderson, for many years Principal Woman Inspector of Factories, has paid two visits to China, one to study industrial conditions on behalf of the National Christian Council of China, the other as a British representative of the China Indemnity delegation. In *Humanity and Labour in China* (S.C.M., 10s. 6d.) she describes these visits. The book is valuable as showing the start made in Shanghai to control child labour and improve labour conditions and the part played by the Christian Churches in the work. It is a pity that it has not been compressed into a smaller and cheaper volume, for the social workers who ought to read it will be deterred by the price.

All who know anything about American journalism know that the *Christian Century* is a very live weekly. Its editor, Dr. C. C. Morrison, is an enthusiastic supporter of the Levinson-Borah scheme for outlawing war, and in *The Outlawry of War* (Allen & Unwin, 10s. 6d.) he expounds the proposals. War, he holds, will be abolished by an act, not by an evolution; disarmament (a *tax* measure, not a *pax* measure), arbitration, *etc.*, all begin at the wrong end. It is a frontal attack on war that will succeed, and America ought to lead it. The world is to be organized against war: the nations having agreed not to resort to war, are to establish a permanent court of judges with jurisdiction over all international disputes. Throughout Dr. Morrison shows how and where the League of Nations fails as a war-destroyer, and he advocates this American scheme with eloquence and power.

In *Human Merchandise* (Benn, 6s.) the skilled pen of Mr. H. Wilson Harris summarizes the two parts of the League of Nations " Report on the Traffic in Women and Children " issued in March and December last year. It is a horrible story, relieved only by the fact that the publicity secured by the League is rousing public opinion and bringing pressure to bear on widely-scattered Governments. While it may gladly be acknowledged that there has been improvement and that traffickers find it increasingly difficult to carry on their nefarious business, the complacent attitude of the French Government and people is a disturbing feature.

Dr. A. W. Harrison's *Christianity and the League of Nations* (Sharp, 3s. 6d.) surveys previous schemes for international peace, outlines the constitution, activities, achievements, and difficulties of the League, and then discusses the relation of Christians to the League, and of the League to the Kingdom of God.

Those who were at Lausanne became acquainted with Mr. C. P. Morehouse, whose intransigeant views of the Church and the ministry nearly " dished " the Conference. In his paper, *The Living Church*, Mr. Morehouse has recently had a series of articles to illustrate *The Anglican Communion throughout the World*, under which title they have now appeared in book form (Allen & Unwin, 10s. 6d.). The articles have been written by men on the various mission fields in Africa, Asia, Australia, New Zealand, South America, and Polynesia; the text and numerous photographs impress the reader with the wide range of the work of the Anglican community.

Mr. Mark Proctor calls *The Impatience of the People* (Palmer, 2s.) a reply to the Rev. H. R. L. Sheppard's *Impatience of a Parson*, but really it has nothing to do with it. Were there not an ocean of pathos about it all, it would be irresistibly comic to read how " Bishops, Clergy, Roman Catholics, Nonconformists, and such persons as Chesterton and Shaw and those other ridiculous people " are all wrong, but that " if you want to be here when the Lord comes, if you want to remain and dwell here with Him, write to The

Panacea Society, Bedford, for from this Society you will learn exactly what to do to be saved, body, soul, and spirit." In "the day of the Lord," we learn, "only the King and the present Prime Minister will know what to do. Kings are kings by right of descent, but as to Bishops, no one really knows what they are."

Violent controversy is always aroused when the State Control of the Drink Traffic is mentioned, and the facts are hard to come by. Even about the "Carlisle experiment" it is difficult to learn the truth, as the Southborough Committee discovered. *Drink Nationalization in England and Its Results* (Clarke, 1s.) is the Rev. W. Stuart's evidence before that Committee. He is a strong opponent of the system, and sometimes, one feels, he is too biased to be a fair witness, but his facts deserve examination. EDITOR.

Those who know only the more advanced wing of modern English Judaism will gain much real knowledge of a fine group of Englishmen by reading *Affirmations of Judaism* (Milford, 5s. and 2s. 6d.), occasional sermons by the Chief Rabbi, Dr. Hertz. They will certainly rise from their perusal with more sympathy and increased admiration for a society which reckons among its members some of the most influential personalities in English life to-day.

Dr. H. Danby's *The Jew and Christianity* (Sheldon Press, 3s. 6d. and 2s.) contains a great deal of useful information. Dr. Danby, himself a Christian, has done his best to give a sympathetic picture of Judaism with the excellent purpose of helping Christians to understand the strength and attraction of this faith to its own adherents, and the burden of misery and persecution which oppressed and in many countries still oppresses the Jew, and embitters his attitude towards the Christian of the West.

Mr. R. B. Henderson, the well-known head of Alleyn's School, has designed *A Modern Handbook to the O.T.* (Christophers, 4s. 6d.) to help schoolmasters, and it should prove very useful to them. The trained minister will probably find that his college course has given him most of the information here presented. J. P. NAISH.

The Epistle of James is regarded as the earliest, and as the latest, writing in the New Testament, while various intermediate theories are also held. A document which lends itself to such diversity of opinion does not bear the hallmark of its period and authorship. None the less, Dr. G. H. Rendall in his *The Epistle of St. James and Judaic Christianity* (Cambridge Press, 7s. 6d.) has no doubt that the conclusion to be drawn from the superscription, "James, the servant of God and the Lord Jesus Christ," is that the author is James, the Lord's brother. We wish we were as confident that such is the obvious inference. The readers of the epistle form the spiritual integer of Israel, those "who accepted or were prepared to give a sympathetic hearing to the Christian interpretation of Jesus as fulfilling the Messianic expectation." We wonder if the Christological note of the epistle obtrudes itself sufficiently to justify the view that the motive of James was to present Jesus to his fellow Jews, although the scanty data is treated in a lucid manner. The ethical sermonizing has for its text, "Blessed is the man who endureth"; hence patience, long-suffering, and humility are the positive graces of Christianity according to James. The sins of the tongue, so severely castigated, are factious strife and bitter controversy, threatening to engulf the Jewish nation. The Christian emphasis comes out in the "ethical revaluation" of the Law of Moses in the perfect law of liberty. The parallels with *Matthew's* sermon are not due to literary dependence, but both go back to "a current logion of Jesus which Matthew has recorded in fuller form." No polemic against Paul is intended in the discussion of faith and works, for

divergence appears only where Paul passes into regions of analysis alien to James.

As an exposition of the traditional position Dr. Rendall's book is helpful and illuminating, especially in its relation to the background of Judaic Christianity. PERCY G. S. HOPWOOD.

In folk-lore and myth there is a vast amount of useful material for the interpretation of primitive man and of primitive psychology, and in the lectures contained in *The Story of Myths* (Kegan Paul, 7s. 6d.) Mr. E. E. Kellett subjects a number of familiar folk-lore and myth stories to a careful psychological examination with very interesting results. He divides myths into those which have to do with the heavenly bodies, with great catastrophes, with ideas of creation, and with the phenomena of birth and death. He also deals with myths of invention and discovery, of mind, and those dealing with twins, and in his last lecture discusses the ætiology of these various types. Mr. Kellett has collected a great deal of relevant material and produced a very readable and suggestive work.

Mr. J. J. B. Morgan and Mr. A. R. Gilliland's *An Introduction to Psychology* (Macmillan, 7s.) admirably fulfils the intention of its title. It forms a good introduction to the study of mental mechanisms and their physiological bases. It is intended for the younger type of student, and is written with commendable clearness and with abundant and unusually intelligible illustrations. It is thoroughly scientific and entirely free from the hasty theorizing that is too often found in works of this kind. The student who follows the teaching here given is not likely to go very far wrong afterwards.

Mr. J. E. W. Wallin's *Clinical and Abnormal Psychology* (Harrap, 8s. 6d.) is a scientific text book intended for teachers, psychologists, and students of mental hygiene. It is based on the results of a careful examination and diagnosis of hundreds of school children of different classes, and is intended as a guide to the proper treatment of defective and sub-normal children and adolescents. The subject is as complex as it is important, and a book like this is an almost indispensable addition to the already available literature. It contains a great deal that every teacher needs to know, and for those who have to do with children, either abnormal or on the borderline of abnormality, it should prove a quite invaluable guide. In spite of the fact that it contains an almost bewildering amount of material and illustration, it is neither obscure nor unreadable.

Dr. Stanford Read, the author of *The Struggles of Male Adolescence* (Allen and Unwin, 7s. 6d.) is a well-known medical psychologist, and he has written an unusually sane and well-informed book on a very difficult subject. Both in his diagnosis and his suggestions for treatment he writes as an expert, and he is commendably free from the exaggerations which seem to beset so many who deal with this question. He divides his book into two parts, "The Battle ground and the Warring Forces," and "The Possible Results of Conflict and its Paths to Health." In the first part he treats of the various moulding forces in mental and physical development, such as heredity, home influence, the sex instinct, and mental conflicts; while in the latter part he speaks of the influence of the herd in various disorders of adolescence, and of vocational and parental guidance and other forces leading to re-adjustment. One of his main contentions is that mental hygiene is quite as important as physical in ministering to normal growth and in avoiding the dangers of the adolescent period. Both the parents and teachers of boys should find this book exceedingly useful.

W. B. SELBIE.

Dr. Paul Dahkle's *Buddhism and Its Place in the Mental Life of Mankind* (Macmillan, 10s. 6d.) makes for itself high claims. "I have not written this book," says the author, "but it has been forced out of me by that pressure of inner living experience which, like all living experience, seeks to comprehend itself and, in comprehending, to take to itself a form. This book is new country—from the first to the last line, I might almost say. Not as if it contained new ideas such as have not before been heard of! Oh, no! What I offer is the Buddha-word, the pure original Buddha-word." Some of Dr. Dahkle's other books have been translated by "Bhikku Silacara." For this book no translator is named, and it is written in a style which suggests that its writer knows little more of English than an English dictionary and grammar will provide. For him Buddhism is the doctrine of Actuality, "The making actual, the actualisation, of the ingredients of Actuality in the process of nutrition, that, stated in brief, is Buddhism." As such, Dr. Dahkle claims that Buddhism provides that final truth which neither Faith with its "fiction," nor Science with its "hypothesis" can ever give.

We cannot recommend this book as a serious contribution to the study of historic Buddhism. The Pali texts are used quite uncritically, and passages are assigned to Gautama which belong to a later age. But the book is of interest as the work of one who is the leader in Germany of a school of Neo-Buddhism, and, obscure and confused as are its contents, the book is of value as an expression of a perplexing phase of contemporary European thought. How deep must be the distaste of life of those who are attracted by such a presentation of Buddhism as this book provides!

SYDNEY CAVE.

NEW EDITIONS AND REPRINTS.

JOHN BROWN: *The Life and Times of John Bunyan.* (Hulberts, £1 1s.). This Tercentenary edition has been prepared by Mr. F. M. Harrison, whose name is otherwise unknown to us. It is prefixed by an appreciation of Dr. Brown by Dr. J. D. Jones, and a bibliography by Dr. Geoffrey Keynes. The people who come best out of the reprint, which has long been called for, are Dr. Brown's family, who had the wisdom to insist that Dr. Brown's work should be left intact. The editor has added addenda to some of the chapters and appendixes.

JOHN BUNYAN: *The Pilgrim's Progress.* (R.T.S. Tercentenary Edition, 6d.).

S. ALEXANDER: *Space, Time and Deity.* (Macmillan, 2 vols., 25s.). This new impression of Prof. Alexander's Gifford Lectures contains a new Preface, which covers the same ground in replying to criticisms as Prof. Alexander's "Some Explanations" (*Mind*, xxx. p. 429). Touching on Lloyd Morgan's theory of emergence, Prof. Alexander writes: "I do not say . . . that God never is, but is always to be. What I say is that God as actually possessing deity does not exist, but is an ideal, is always becoming; but God as the whole universe tending towards deity does exist. Deity is a quality, and God a being. Actual God is the forecast and, as it were, divining of ideal God."

W. R. MATTHEWS: *Studies in Christian Philosophy.* (*Macmillan*, 8s. 6d.). The Boyle Lectures, 1920. Second Edition. Dr. Matthews is one of the soundest thinkers in the Anglican Church. It is an encouraging sign of the times that these lectures and Prof. Alexander's have gone to new impressions.

FRIEDRICH VON HÜGEL: *The Life of Prayer.* (Dent, 2s. 6d.). Two Addresses printed in the Second Series of the Baron's *Essays and Addresses on the Philosophy of Religion.*

E. D. BURTON and SHAILER MATHEWS: *The Life of Christ.* Third and revised edition, first published 1901. (Chicago University Press, $2.00).

SHAILER MATHEWS: *The Student's Gospels.* Popular edition of a Harmony of the Synoptic Gospels. (Chicago University Press, $1,00).

G. W. Fiske : *Jesus' Ideals of Living.* (New York : Abingdon Press. $1.75).

I. C. Isbyam : *Metaphysics and Modern Research.* (Daniel, 15s.). This volume comprises three volumes published under the titles, *The Ego and Physical Force, The Ego and Spiritual Truth,* and *The Self-Seeker and his Search,* along with an Introductory Essay, " The Quest of Spiritual Truth," by Louis Zangwill. The author has added one new chapter, but it in no way modifies his original position which was outlined when the separate volumes were reviewed in these pages.

Roland Allen and A. McLeish. *Devolution and its Real Significance.* (World Dominion Press, 6d.).

The Education of Henry Adams. (Constable, 10s. 6d.). These racy pages, privately printed in 1907 and published in 1918, make one of the few great autobiographies of recent years. We congratulate the publishers on this popular edition.

Guy de Maupassant : *Boule de Suif. Mlle. Fifi. That Pig, Morin. A Woman's Life.* (Knopf, 3s. 6d. each). The first four vols. of a translation of de Maupassant's novels and tales.

Robert Graves : *Lars Porsena,* or *The Future of Swearing and Improper Language.* (Kegan Paul, 2s. 6d.). Third Impression, in which a misprint on p. 89 has survived.

Robert Michels : *Sexual Love.* (Allen & Unwin, 7s. 6d.). Translated by Eden Paul. Re-issue (first published in English in 1914).

S. B. Banerjea. *Indian Tales.* (Milford, 1s.). Third and revised edition.

A. Lehtonen : *The Church of Finland.* (Helsinki ; Valtioneuvoston Kirjapaino). Reprinted, with illustrations, from the *Church Quarterly Review.*

PAMPHLETS AND LECTURES.

G. Krüger : *The Immortality of Man.* Ingersoll Lectures, 1926. (*Milford,* 4s. 6d.).

Bernard Manning : *Christian Experience through the Centuries.* (Indep. Press, 3d.).

Angus Watson : *The Quest for the Kingdom of God in Industry.* (Indep. Press, 3d.).

H. A. L. Fisher : *Viscount Bryce of Dechmont, O.M.,* 1838-1922. (Milford, 1s.).

ALSO RECEIVED.

A. J. Hubbard : *The Ultimate Epoch.* (Longmans, 6s.)., Four essays, being a re-statement of some old theology.

Percy Dearmer : *The Sin Obsession.* (Benn, 1s.). In the " Affirmations " series.

F. Horner : *Did Jesus Speak Absurdly ?* (Sharp, 2s. 6d.).

E. S. Woods : *Lausanne,* 1927. (S.C.M., 4s. and 2s. 6d.). An " Interpretation," rather rose-coloured but pleasing in tone, of the World Conference on Faith and Order.

The Senior Tutor (Cantab.) : *The Christ of the Aryan Road.* (Daniel, 3s. 6d.). Devout lucubrations of a theosophistically inclined mind.

B. G. Bourchier : *Safety Last.* (Chapman & Hall, 5s.).

R. A. Bush : *A Service of Holy Communion with Jesus Christ.* (Author, Red House, Mostyn Road, S.W., 1s. and 6d.). Prepared for Spiritualists.

P. J. Gannon : *Holy Matrimony.* (Longmans, 4s. and 2s. 6d.). Six lively lectures by an Irish Jesuit Professor.

Thoughts from Dr. Jowett's Sermons. (Indep. Press, 2s. 6d.). Notes of sermons preached at Carrs Lane, Birmingham, 1899-1911.

F. W. Boreham : *A Temple of Topaz.* (Sharp, 6s.). The fifth volume in the " Texts that made history " series.

I. B. Burgess : *A Teacher's Manual.* Based on the Author's *Life of Christ.* (Chicago University Press, $.50).

G. T. Shettle : *Almsgiving.* (Skeffington, 1s. 6d.). Addresses on the business side of Church life.

J. Ernest Rattenbury: *Our Father and His Family.* (Sharp, 1s.). "A devotional and social study of the Lord's Prayer."

S. J. Hoban: *The Great Realities.* (Sharp, 3s. 6d.). Sermons by the ex-Superintendent of the Sydney Central Methodist Mission.

J. Mitchell: *A Gifted Teacher and His Wife.* (Allenson, 2s. 6d.). The story of the lives of James Harvie, Principal of Wellington Training College, South Africa, and his wife.

Ellen Child: *From an Old Desk.* (Indep. Press, 4s. 6d.). Attractive literary studies and autobiographical sketches.

N. H. Baynes: *The Early Church and Social Life.* (Bell, 1s.). An extremely useful bibliography for the first three centuries.

H. Carter: *Facts about Greyhound Racing.* (S.C.M., 6d.).

Ernest Pascal: *The Marriage Bed.* (Allen & Unwin, 7s. 6d.). A novel which shows Mr. Pascal as an American de Maupassant. All the characters are sex-obsessed, and while in the last chapter there is the suggestion that monogamy is the best system, one cannot feel that any of the characters (some of whom the book leaves decidedly in the air) would settle down to make the best of conventional marriage.

PERIODICAL PUBLICATIONS.

The Holborn (Jan.). The Editor's Notes describe the meeting of the (International) Society for Old Testament Study at Oxford, discuss Dr. Stanley Cook's *The Religion of the Semites,* and express disappointment with the new edition of Sir George Adam Smith's *Isaiah.* The Rev. J. Ritson writes on Maeterlinck's *The Life of the White Ant,* and the Rev. H. J. Flowers on "The Ethical Teaching of Jesus." All Sunday School workers ought to read Mr. Roland Sutton's searching article "The Church and the Child," though some of them will think the schools criticized are those of a generation ago rather than those of to-day. Extra pages are given to the review section, which is, as usual, well done.

The Hibbert (Jan.). A good number, if rather pre-occupied with the Church of England. Prof. C. C. J. Webb's "Shakespeare and Religion" we found extremely interesting, and also the Rev. J. M. Thompson's "An Atheist Curé of the Eighteenth Century" (Jean Meslier). Prof. Strömholm continues the exposition of his theory (about which M. Loisy writes a letter) in "A Literary Examination of *Mark.*" There is an informing article on "The Religious Situation in Czechoslovakia," and Lord Haldane writes on "The Churches and Higher Education." The writers of articles dealing specially with the Church of England are the Rev. H. Handley, the Rev. T. J. Hardy, and Mr. H. A. Garnett. Dr. Moffatt surveys theological literature.

The London Quarterly (Jan.). The Rev. F. H. Stead has an interesting contribution on "Finland Revisited," and the Rev. Bardsley Brash chats happily about Jane Austen. The Editor writes round some recent books and Dr. T. Stephenson discusses "Emergent Evolution." The Rev. W. F. Howard's "Recent Foreign Books on the New Testament" is valuable, and the Rev. Ivan Ross has a pertinent note on "The Historical Religion."

The Baptist Quarterly (Jan.). An interesting issue in which general and historical articles are happily mixed. The Rev. Gwilym O. Griffith writes on the Rev. R. H. Coats's *John Bunyan;* the Rev. H. Tydeman Chilvers insists, with italics and capitals, that there is a future for Calvinism. Dr. Wheeler Robinson prints a letter, dated 1770, in which John Ryland recounts his religious experience —a marvellous document for a boy—and Miss Annie Buckley has a congenial subject in "The 'Deighn Layrocks.'"

Modern Churchman (Dec.-Mar.). There are outspoken notes about the Revision of the Prayer Book, and about the relation of religion to science. The Bishop of Birmingham's address on "Sacramental Truth and Falsehood," Dr. T. T. Lew's "Christian Unity and Chinese Christians," Prof. C. H. Dodd's

" The Meaning of the Resurrection to St. Paul," Prof. Bethune Baker's " An Anthropology for To-day," and the Rev. A. Fawkes on " The Malines Conversations " are but a selection from an interesting body of articles.

The Church Quarterly Review (Jan.). This journal has not yet quite settled down under its new editorship. It contains an explanation in answer to Cardinal Bourne's demand for an apology, some misprints, including one on the cover, some excellent articles and reviews, and some that are not excellent—Dr. J. E. Turner's small type " Sin and Psychology " deserves the place taken by some of the large type articles. Canon Lyttelton writes on Modernism in a superior, schoolmaster-y fashion, and Dr. E. O. James in " Magic and the Sacramental Principle," after using the term " sacrament " correctly for many pages, suddenly reveals the cloven hoof by talking about kneeling " before the Holy Sacrament." Canon Watson discusses eighteenth century religion, basing his article, in the main, on some sermons of Anthony Hastwell, a contemporary of John Woodforde. Canon Bate's " A Pauline Problem " shows both learning and restraint; Dr. Aleksi Lehtonen's " *The Church of* Finland " (not " Finland " as in the " Contents ") is packed with information; and there is an article on " Music and Singing in Village Churches."

The Expository Times (Dec.-Feb.). Dr. R. Dunkerley writes on " The Muhammadan Agrapha," Dr. J. E. McFadyen on the new edition of Sir G. A. Smith's *Isaiah*, the Rev. W. D. Niven on " Montanism : Living Issues for To-day," and the Rev. E. P. Dickie on " Karl Heim." The section on " Literature " is as useful as ever.

Bulletin of The John Rylands Library, Manchester. (Jan.). A valuable issue, with more Woodbrooke studies by Dr. Rendel Harris and Dr. Mingana. Among the other articles are Prof. Herford's " William Blake," Prof. Peake's " Recent Developments in O.T. Criticism," the Editor's " John Bunyan," and Prof. Conway's " The Country Haunts of Horace."

The Friends' Quarterly Examiner (First month). Three articles, by Mr. C. R. Buxton, Mr. H. E. Seed, and Mr. Malcolm Sparkes, examine " The Function of the Society of Friends with regard to Social and Industrial Questions." Mr. Robert Davis has some " Thoughts on Quaker Worship," and Mr. W. Hope-Jones sparkles in " An Outsider Looks at Quakerism," Dr. Pearse writes on Servetus, and Miss Maude Robinson on " Flower Friends of a Season." The tribute to Lady Mary Trefusis in " From the House of the Four Winds " helps to make a very interesting number.

The International Review of Missions (Jan.). A special double number (5s.) in preparation for the International Missionary Council at Jerusalem. Over sixty pages are given to " A World Survey." The Bishop of Bombay and Dr. T. T. Lew then write on Lausanne and Church Unity and Dr. Latourette on " History and the Indigenous Church." Five articles on " The Christian Message in Relation to Non-Christian Religions " follow, the writers being Dr. A. K. Reischauer, Dr. Karl Heim, Mr. M. C. Parekh, The Bishop of Dornakal, and Mr. D. Tagawa, M.P. Among other important contributions are Dr. E. W. Wallace's " The Outlook for Christian Education in China," and Miss Underhill's " The Missionary Revival in the Roman Catholic Church."

World Dominion (Jan.). The longer articles are Miss Grubb's " The Chinese Indigenous Church Movement," Dr. Ernest Pye's " The Turkish Attitude to the Truth," Dr. Donald Fraser's " Christianity's Problems in South Africa," and the Rev. J. H. Adeney's " The Problem of the Jew." Sir Evan Spicer and the Rev. J. J. Cooksey give an interesting account of " A Pilgrimage to North Africa," and there is a sermon by Dr. Campbell Morgan.

Africa (Jan., 1928). This is the first number of the journal of the International Institute of African Languages and Cultures (Milford. 6s.; annual subscription, 21s.). The Editor is Prof. Dr. D. Westermann of Berlin. Sir Frederick Lugard, the Chairman of the Executive Council of the Institute, describes the aims and objects of the Institute and the articles are in three languages, French, German and English, the aim being to print *résumés* in a

second language. All missionaries and students of comparative religion should see this periodical.

British Journal of Inebriety (Jan.). Prof. W. E. Dixon's "Norman Kerr Lecture" deals with "The Tobacco Habit." Dr. E. Mapother writes on "Alcoholic Psychoses," and Dr. Revilliod on "Anti-Alcoholic Clinics in Switzerland." Forty pages are given to reviews of books.

The Review of the Churches (Jan.). This, we think, is the best issue of this *Review* that has yet appeared, though Sir Henry Lunn spoils his useful editorial paragraphs by intemperate references to the Bishop of Birmingham. Five articles, by Sir Edwyn Hoskyns, Canon Rawlinson, Principal Galloway, Dean W. R. Matthews, and Prof. A. A. Cock, deal with "The Study of Theology To-day"; two, by Drs. T. Z. Koo and P. J. Maclagan, with "The Future of Christianity in China." Dr. Carnegie Simpson writes on *Brother Scots*, Mr. Basil Mathews on *Mother India*, and Mr. Arnold Lunn on the three volumes in Benn's "What I Believe" series.

The Yale Review (Jan.). Prof. Gilbert Murray surveys the international situation in "The Outlook for World Amity"; Mr. Richard Hooker writes on "The Geneva Naval Conference"; M. André Maurois discusses "The Modern Biographer," and Mr. Frank Swinnerton "Disraeli as Novelist." Dr. B. W. Bacon analyses "The Decline of Moral Authority"; Miss MacAfee's subject is "A Revival of Personality"; and Mr. H. N. Brailsford gives himself and his readers pleasure in "Candide Returns to Earth."

The Harvard Theological Review (Oct.). This number of more than 200 pages is entirely devoted to Prof. La Piana's "Foreign Groups in Rome during the First Centuries of the Empire," a thorough piece of work on the printing of which the *Review* is to be commended.

The Princeton Theological Review (Oct.). Two articles which deserve careful reading are Mr. Oscar A. Martin's "Popular Protest and Revolt against Papal Finance in England, 1226-1258" and Mr. C. H. Fenn's "Is Christianity responsible for China's Troubles?" Typical contributions are Dr. J. G. Machen's "The Integrity of the Lucan Narrative of the Annunciation" and Mr. A. J. Wilson's "The Sign of the Prophet Jonah and its Modern Confirmations."

The Review and Expositor (Jan., Bapt., Louisville, Kentucky). Dr. E. M. Poteat writes on "Planting the Christian Religion in New Lands," Dr. W. O. Lewis on "The Roman Catholic Church in France." There are studies of Esau and Paul, a meditation by the Rev. A. D. Belden, an examination of Mr. Middleton Murry's *Life of Jesus* by Dr. G. E. Burlingame, and an account of a newly-discovered tetra-evangelion by Dr. A. T. Robertson.

The Anglican Theological Review (Jan., 1928). An interesting number, half the space in which is devoted to reviews. The chief articles are Mr. H. H. Gowen's "Wings," Mr. S. A. B. Mercer's "The Date of the Exodus," Canon Quick's "A Note on the Kenosis in relation to our Lord's Knowledge," Mr. E. Krebs's "Changes in German Thought," Mr. F. W. Buckler's "The Oriental Despot" and Dr. Easton's "Dr. Case's Biography of Jesus." Dr. Wenley's reading course on "Modern Philosophy and the Christian Religion" is of value to ministers.

Social Forces (Dec.). With an abundance of statistics and a multiplicity of facts, this *Review* deals with many aspects of communal life. We have found the most interesting article Mr. Allyn B. Forbes's "The Literary Quest for Utopia, 1880-1900," with a bibliography.

Stockholm (Jan., 1928). We welcome the first number of this "International Review of the Social Activities of the Churches." Dr. Adolf Keller is Editor. Dr. Garvie, Prof. Titius of Berlin, and Pastor Elie Gounelle of Paris, being in charge of the British, German and French sections respectively. There are a dozen "welcomes" to the new journal from "leading voices" all over the world. The scheme of the journal, which is tri-lingual, is to follow an article by summaries in the other two languages.